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COURSE OF THE GANGES
AND ITS TRIBUTARY STREAMS
shewing
the STATIONS from
CALCUTTA TO MEERUT.
DELHY
BUNDELCUND
Mouths of the Ganges

A TOUR

THROUGH

THE UPPER PROVINCES

OF

Hindostan;

84488

COMPRISING A PERIOD BETWEEN THE YEARS

1804 AND 1814:

WITH

REMARKS AND AUTHENTIC ANECDOTES.

TO WHICH IS ANNEXED,

A GUIDE UP THE RIVER GANGES,

WITH

A MAP FROM THE SOURCE TO THE MOUTH.

BY A. D.

Augusta D[illegible]

LONDON:

PRINTED FOR C. & J. RIVINGTON,

ST. PAUL'S CHURCH-YARD,

AND WATERLOO-PLACE, PALL-MALL.

1823.

715 v 4
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84488.

LONDON:
PRINTED BY R. GILBERT,
ST. JOHN'S SQUARE.

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THE following pages were not originally intended for the public eye, nor may they perhaps be deemed worthy public attention. They are neither the production of a philosopher, nor of a man of genius; but of a lady, who has witnessed all that she describes, and whose chief claim on the indulgence of her reader is authenticity.

The scenes she has endeavoured to portray, occurred in the order wherein they are here related: the reader must not therefore expect a finished and elaborate performance; but a plain, simple narrative of facts, com-

mitted to writing while their impression was yet fresh on the mind of the author.

It may be objected, that this work has too much the manner of a mere journal; but the writer begs to state, that it was composed during her tour, and designed only for the future amusement of her friends.

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A

TOUR THROUGH HINDOSTAN.

CHAPTER I.

After a voyage of nearly five months from England, we reached that city of palaces, Calcutta in Bengal; but destined as we were to join the army in the upper provinces of Hindostan, our stay in it was very short. After hiring boats, and making the necessary preparations for a three months' voyage up the river Ganges, we started for the principal military Station, Khaanpore.

At the expiration of the war, in 1804, we revisited the Presidency, leaving Khaanpore in a budgerow on the 6th of November, and reached Calcutta on the 19th of the following month. The stream at this season runs six miles an hour.

In Calcutta we remained until the month of March, enjoying the splendid gaieties of the season, and then set forward by land on our return. Our tent equipage, conveyed on camels, was

despatched a few days previous, that the cattle might be more fresh for the journey. It consisted of three tents, one used for sleeping, one for eating, and a smaller one, to answer the double purposes of butler's pantry, and as a shelter, in case of bad weather, for our servants; two palankeens, each carried on the shoulders of four natives, called bearers; with a machine of the same description, but inferior materials, named a dhooley, (this latter contained crockery, cooking utensils, &c. &c.); three small waggons drawn by bullocks, for baggage, poultry, and stores.

The natives in general, but particularly the Hindoos, always prefer travelling on foot. Sheep to be killed for consumption on the road; and goats, for the purpose of furnishing milk, are driven on these occasions, and keep pace with the baggage. Their march is performed before sun-rise, at the rate of from twelve to fifteen miles a day.

We generally contrived to send forward half the establishment, so as to find breakfast ready, and every thing prepared for our reception. The camp bedsteads here are similar to those made use of in Europe, and are transported upon men's shoulders. The palankeen bearers have a tune, not unpleasing to the ear of those accustomed to it, which regulates their steps. Their usual rate of travelling is from three to three and a

half miles an hour, which they perform with perfect ease to themselves, often indulging in jokes with their companions on the road; for they are witty fellows in *their* way.

I was once travelling with a young man, recently arrived in the country, who, being ignorant of their language, and rather of an impatient temper, had provided himself with a long whip, which he applied at intervals to the legs of the unfortunate natives who supported his palankeen. This treatment they bore with great magnanimity until it began to grow dark, when, arriving at a *bazaar*, generally crowded about that time, they set him down and left him. My palankeen had proceeded nearly three miles before I missed him. Concluding that something untoward had occurred, I returned in search of him; and after a delay of more than two hours, with difficulty succeeded in procuring other bearers.

Barrackpore, the first station we came to, is fourteen miles from Calcutta; the road broad and good, shaded on either side by lofty trees. It contains a number of good dwelling houses for English officers in the East India Company's service, attached to *Seapoy* corps. These houses, which generally occupy the centre of a small garden, are raised from the ground by two or more steps, covered by a cement in imitation of white marble, and surrounded by a *veranda*.

They form two lines, running parallel with the bank of the river *Ganges*, on which this Station stands. This river is here called the *Bhagaretti:* it does not assume the name of *Ganges* until beyond the influence of the tide, which reaches to a village called *Sook Saaghur*, a few miles higher.

At *Barrackpore* is also to be seen the superb country residence of the Governor General of India, surrounded by a park and pleasure-grounds of considerable extent. Through these are a number of beautiful drives and walks, open to officers and their friends. A menagerie, a curious collection of wild beasts, a botanic garden, ponds well stored with fish, cascades, &c. are among the attractions of this princely domain. The Governor General's house is so situated as to command a view of three foreign settlements on the opposite shore, viz. *Chandanagore*, formerly belonging to the French, *Chinsurah* to the Dutch, and *Serampore* to the Danes.

The houses at *Chandanagore* are detached from each other, with a crucifix attached to the top of each; they are, for the most part, enclosed within four melancholy walls, with large folding gates. The streets are characteristically dirty. A spacious esplanade, parallel to the river, extends along the front, and several handsome chapels are situated in the rear.

Chinsurah presents a handsome front to the river. There are some good houses in it, with

gardens laid out in the ancient style of dull uniformity.

Serampore was a place of considerable traffic, when in possession of the Danes. Vessels of five and six hundred tons burthen find good anchorage before it. It is at this time chiefly inhabited by those whose finances will not enable them to reside in Calcutta, and by English Missionaries, who have established schools for children of both sexes upon a very extensive scale. These Missionaries are permitted by Government to use their own printing press, and manufacture every thing necessary for the purposes of this laudable establishment. Their library contains many valuable manuscripts in the oriental languages. Amongst the students, at this time, was a young Malay prince, who had been sent from *Java* by his father to be educated: he appeared a smart intelligent boy, about ten years of age; but I was sorry to find that they had not been able to eradicate that spirit of revenge so peculiar to his nation. Although scarcely a twelvemonth there, he could write and speak English admirably. The habitations of the girls and boys are separate, large, and commodious, while the greatest attention appeared to be paid to their health and morals. Large gardens and a play-ground are attached to each seminary, while a general appearance of

cleanliness pervades the whole. All the little creatures were occupied, and all looked happy, to the number of one hundred girls, and a greater proportion of boys, chiefly under twelve years of age. The total expense per month for each child is forty rupees (five pounds) for a girl, including clothes, and thirty-two rupees (four pounds) for a boy. Their studies are not confined to any particular language or science: works of the best masters, different translations of the classics, plans for fortification, sketching, maps, etching, engraving on copper plates, engrossing, &c. are taught with equal skill. From these Missionaries, their wives, and families, every description of instruction emanates. In the printing-office were types in three-and-twenty different languages, besides English; in all of which, they were printing dictionaries, grammars, vocabularies, Bibles, &c. no one department interfering in the smallest degree with the other. It was really curious to see them making their own paper and types. Some of their books are sold by permission of Government for the benefit of the institution, but the principal part of them are disposed of by the missionaries themselves, gratuitously.

Serampore, with its white flat-roofed buildings, presents a magnificent front to the river; but on a nearer approach is found to abound in narrow streets ill paved, dirty, and offensive.

From *Barrackpore* we continued our journey in an open carriage, passed through several small villages, over ploughed fields and commons, without the smallest track to guide us, enquiring our way from one village to another. On the second day of our expedition, we learned that *Barrackpore*, not being in the direct road to the upper provinces, we had been obliged to cross the country in order to come into it at the village of *Amdunga;* whereas we ought, on leaving *Calcutta*, to have proceeded by way of *Dum-Dum*, the principal Station for artillery. Had we done so, we should have found a good military road the whole way, besides having an opportunity of seeing the cantonment to which all cadets in the East India Company's service are sent on their first arrival in the country.

The following morning we pursued our way through a large village called *Jaggree* to *Hundunpore*, where fortunately our tents had been placed under the thick shade of an adjoining grove, or we should have found the heat exceedingly oppressive. The hot winds set in, in this part of the country, generally about the 15th of March, and it was now the 4th. A short distance from this place brought us to a causeway of considerable length, (scarcely wide enough to admit two carriages abreast of each other,) thrown across a morass, and from the

nature of the swamp apparently very insecure. There are no hedge-rows in this country, as there are in England, to separate property; but the natives make use of a land-mark, agreeably to ancient usage.

CHAPTER II.

THE villages in *Bengal* differ materially from those in the upper provinces of *Hindostan;* the huts of the former being composed of bamboos covered with matting, while those of the latter are uniformly built of mud, and thatched. Those of Bengal are generally found within groves of the bamboo plant, having small round granaries near them formed of the same materials, but raised a few feet from the ground upon blocks of wood, not unlike those that support our wheat ricks. The habitations of the natives in the upper provinces serve also as a receptacle for their grain; a deep hole is dug in the centre of each, lined with straw, wherein it is deposited, and by that means secured as well against the weather as against marauders, with whom these provinces abound.

Bengal differs as much in climate, manners, customs, and appearance of its inhabitants, as in the general face of the country. Here are no scorching winds in summer, or white frosts, with ponds frozen over, in the winter; but the burning sun, stagnant air, and heavy dews, are far

more oppressive. Although these contribute to fertilize the ground, and to produce their boasted verdure, they are unwholesome, and frequently offensive. Our tent at sun-rise this morning was so completely wet with the dew that had fallen during the night, as to affect the clothes deposited on chairs within; and we were actually obliged to have them dried by a fire before they could be worn with safety.

Of their language and customs I shall say little; far abler pens than mine have already described them; I shall content myself with observing, that the *Bengalee* language which *they* speak, is as little understood by the natives of the upper provinces, as the *Hindostanee* language is by them; hence arises a difficulty in persuading servants of the one country to attend you to the other. There is, however, a still stronger reason for the people above *Patna* objecting to a sojourn in *Bengal;* it is because, considering, as they do, the *Bengalees* to be of an inferior *caste,* they are fearful of losing their own: for instance, if a man of inferior *caste* touches the food, or even utensil in which it is preparing, of a superior, it is contaminated, and no longer fit for use—all the cleansing in the world would be insufficient, in their opinions, to purify it. This leads to the common practice of each person cooking for himself, even among those of the

highest rank; and even when this is not the case, they are extremely particular in having a cook of the same *caste* as they are themselves. Both Hindoos and Mussulmen are tenacious in this respect. I remember a circumstance which occurred to me shortly after my arrival in the country, which astonished me not a little, and distressed me very much. It is the custom for boats going up or down the river to bring to for the night, and make fast to the bank, generally near some village where the boatmen may purchase food: this, they take the opportunity of dressing on small stoves formed at the time, of an adhesive kind of clay, of which these banks are formed. Round these they describe a circle, raised a few inches from the ground, the inside of which they smoothe with the hand until it has the appearance of being nicely plastered. The *dandies*, as they are called, then place themselves round, to the number of three, four, and sometimes five in a party, with their legs tucked under them, and commence their attack upon the curry with all the eagerness of professed epicures. A number of these plans had been formed on the only level ground near our boat, and being ignorant at that time of their customs, I unfortunately stepped into one of the magic circles in my attempt to reach the high land. Our boatmen made no observation at the time; but on turning to view the prospect from above,

I saw several of them employed in emptying the contents of their cooking pots into the river, and afterwards breaking the earthen vessels in which their food had been dressed. Upon enquiry of a person by me, who spoke a little English, what this meant, I learned to my surprise that *I* had caused the proceeding, by placing my unhallowed foot too near the stove and its circular enclosure. Laughable as it appeared to us, it was far from being so to them at the period I allude to; for as no village within a mile and a half could be found, these poor infatuated people were obliged to content themselves with parched grain. This grain, which resembles a large dried pea in a dark brown skin, is very abundant in India, and is used to feed horses as well as men. The natives are universally fond of it, and always carry a small quantity ready parched about them to chew at pleasure: with the boatmen, more particularly, who only get a hot meal before sunrise, and after sun-set, it is an essential article of food.

Although united by situation and laws, the Bengalees in no respect associate with the natives of the upper provinces. They are unlike also in appearance, the former being delicately shaped, of short stature, and of a very dark complexion; while the latter are, for the most part, tall, robust, and of a light copper colour.

Indeed I have sometimes seen them, particularly the women, very little darker than the natives of France or Italy; and the higher you go up the country, the fairer the inhabitants become. This may probably be accounted for by the severity of their winter months; whereas, in Bengal, they may be said to have no winter at all, as far as respects cold, for it is never sufficiently felt to require a fire; and I remarked that there was not a single grate to be seen in Calcutta.

They differ in dress, perhaps, more than in any other particular. In Bengal they wear no turbans, merely their long black hair strained up round the head, and fastened in a knot at the top; a few yards of thin silk, of various colours, fastened round the waist, and loosely wrapped about the thighs, leaving the legs quite bare; a drapery of thin muslin, thrown carelessly across the shoulders, one end hanging in front, the other behind, completes their dress, as far as apparel is concerned. But a Bengalee gentleman has not completed his toilet until he has painted his face and arms. They have their beaux as well as other nations, who seldom appear without a wafer on their forehead, consisting of a white patch with a spot of bright scarlet in the centre, and a stripe of white paint down the middle of the nose. These men universally wear ear-rings of the purest gold, and excellent workmanship.

This costume respects Hindoos only; such are the principal number of inhabitants in Bengal. Mussulmen, in every province, wear loose trowsers made of satin, dimity, or calico, according to the station of the wearer; their heads are shaved on the top, leaving only a row of hair round the poll and over the ears. They wear turbans of shawl or muslin, with a dress of similar materials fitted to the shape; sleeves hanging over the hands, and skirts reaching to the ancles, with four or five yards of muslin or shawl about their loins. On occasions of unusual exertion, this part of the dress is bound tight, agreeable to the early custom of the East, alluded to in Scripture, "Gird up thy loins," &c. I have seen most superb and costly dresses of this description: one worn by His Highness the Nawaab of Lucknow, was valued at two hundred and fifty pounds sterling. The dress was of *kinkob*, or silk, brocaded with gold; the trowsers, a rich striped satin of various colours; the turban, as well as waistband, was of fine shawl, curiously wrought with flowers. The dress throughout was lined with scarlet shawl, and under it he wore another of delicate transparent muslin. His shoes, which curved from the toes back over the foot, and terminated in a point, were of scarlet velvet, embroidered with gold, silver, and pearls. These dresses do not reach higher than the collar-bones, leaving the

throat exposed. The *Nawaab's* throat was, on this occasion, nearly obscured by three rows of immense pearls, the size of a hazel-nut, fastened round it like a stock. The jewels worn by the *Nawaab* of Lucknow are most of them public property, and descend with the office to the next successor.

The religion of the Hindoos, in Bengal, differs in many respects from that in the upper provinces, as do the form and attributes of the deities they worship, and the food on which they subsist. In Bengal, it consists chiefly of rice, paddy, and fish; vegetables *are common to every description of natives.* In Hindostan they eat cakes by way of bread, made of a coarse kind of wheat flour called *otta,* baked on an iron plate; parched grain, boiled *dhol,* (a kind of vetch or field pea,) *kuddoo,* (an inferior kind of cucumber,) melons, &c.; to which, of late years, since the introduction of them by the English, may be added potatoes. As strong liquors are prohibited by their religion, the inhabitants of Hindostan mix great quantities of spice, of various descriptions, with their food as a substitute: there is indeed a spirituous liquor which they extract from the berries of the *mowah* tree, but their general beverage is pure water. The Bengalees appear to be characterized by a mixture of low cunning, cowardice, and dissimulation; while their more northern neighbours are manly, brave, and ge-

nerous; but I do not mean to say that they will hesitate to use deception when it is necessary to carry a point. They are however, generally speaking, more trust-worthy when they *are* good, and rogues of a higher stamp when disposed to become so. Perhaps the difference of climate may have influence on their minds as well as bodies; for as in Bengal it is damp and enervating, so in the higher provinces it is dry and often bracing.

After this digression, we will pursue our journey from *Hundunpore* over a flat country thickly wooded, and abounding in stagnant pools. At the romantic Station of *Krishna-nugger*, or, as it is commonly called, *Krishna-ghur*, we remained two days, and found some agreeable English society. This place took its name from *Krishna*, the Apollo of the Hindoos, to whom is dedicated a very ancient temple built on this spot. It is one of those denominated in this country "civil Stations," on account of its containing an European judge, a collector of revenue, a surgeon, &c. with a company of sepoys, who are occasionally relieved by others from *Barrackpore*. The scenery about *Krishnaghur* is highly picturesque and beautiful: a fine clear river called the *Jellingy* runs in front of the station, over which is a ferry to the island of *Kossimbazar*.

Having dispatched our camp equipage, we

were prevailed upon to remain until the evening. We then travelled a distance of seventeen miles to our tents, not without risk of losing some of the attendants by tigers, with which this part of the country abounds. We were in an open carriage, with just sufficient light to distinguish the road, when one of these animals, growling in a bush near us, caused the horses to plunge violently forward.. They quickly conveyed *us* out of danger, but left the *syces*, or grooms, who run with the horses and take care of them, the more exposed. Fear had fortunately quickened their pace also, and they escaped unhurt. Our alarms were however not destined to subside; for on reaching the tents we learned that one of the servants, going towards a pond for water, had seen a tiger, and only escaped him by plunging in and swimming to a village on the opposite side. Another agreeable piece of information was, that in crossing a field of high grass near the camp, they had discovered two asleep; it therefore became expedient to kindle fires around us without loss of time; but before this could be effected, we were in reality attacked, although by a less formidable enemy—a half-starved wolf darted amongst our sheep, and carried off a poor innocent lamb. I believe I have mentioned that it is necessary on a march to guard against the want of provisions, by driving the live stock for consumption with the bag-

gage; for in those towns or villages that are inhabited only by Hindoos, nothing of the kind can be procured—they never eat any thing that has had life. Emboldened, as it should seem, by success, scarcely was all quiet in the camp before depredations of the same nature were repeated. Our people, enraged at their slumbers being thus disturbed, caught up the first offensive weapon within their reach; and in one instant my ears were assailed by the firing of guns, pistols, shouting, beating together brass pots, kettles, and, in short, a mixture of discordant sounds; yet so hungry were our foes, that all this was scarcely sufficient to alarm and drive them away. Sleep was entirely out of the question; for in this manner, with a few short intervals, passed the night. Never was the dawn of day more welcome than I found it now; and we took advantage of it to quit this horrid neighbourhood. It is said that misfortunes seldom come alone; so, indeed, it proved on this occasion; for at the next place we halted, no supplies whatever could be procured, either for servants or cattle—every village within reach seemed to have been abandoned to the brute creation.

From this place we travelled along a vile road over a flat country, chiefly pasture land, for several miles, and at length reached *Shoolbereah*, an indigo factory in the possession of

Monsieur *Savi*, a Frenchman, by whom we were most hospitably entertained. The family consisted, besides his wife and himself, of a young widow, (their daughter,) her three children, a son, and another young widow, (their cousin,) both under twenty years of age; three ladies on a visit at the house, a Catholic priest, and four French gentlemen, their neighbours, who had come over to pass the day: being Sunday; we found them just returned from mass. The venerable appearance of the priest, on his first approach, bespoke my respect; but the *hilarity*, not to say *levity*, of his conversation during breakfast, soon turned it to disgust. I found reason, while in this family, to regret my negligence in not having cultivated the French language; for, from want of practice, I was considerably at a loss, and particularly so, as none of them spoke English. They soon prepared, as is the custom with Catholics, to celebrate the Sabbath by singing and dancing. The house was large and commodious; so that, while the party in the saloon amused themselves with an organ, pianoforte, tamborine, &c. I retired to a distant apartment to steal an hour of repose, which, after the recent alarms I had experienced, and consequent want of sleep, had become highly desirable. About three o'clock I was informed that the dinner was ready, and was conducted into a handsomer room than any I had yet seen. We

sat down, about sixteen in number, to a really elegant repast; after which the dancing re-commenced, and was continued until late at night. Nothing could exceed the wit and spirits of these lively French women: care appeared to leave no stamp on them. The daughter of Madame Savi one minute declared herself the most wretched of human beings, lamented, and even wept at the hardness of her fate; and almost in the same breath would laugh at a *bon mot* that accidentally caught her ear. She was an interesting looking young creature, in weeds, not yet eighteen. It seemed as if she disdained to be conquered by grief; for once she caught my eyes as they were fixed upon her, and taking my hand, she exclaimed with a lively air, "Do not look at me when I am sad, only when I am gay." The other young widow, her cousin, had left off mourning "more than a month," she told us, and with it, as it appeared, all serious thoughts. Happy people, to be able so easily to overcome the most severe of all afflictions! I had been hitherto taught to believe that the Roman Catholic religion enveloped its votaries in superstition and despondency; but were I to judge by my experience of to-day, it would lead me to very opposite conclusions.

CHAPTER III.

Our sleeping tent was pitched at *Placey*, about two miles beyond this place, on our route to *Moorshedabad;* and it was near one o'clock in the morning before we reached it. *Placey* was once a place of some importance, as the scene of Lord Clive's first victory over the *Bengalese;* it is now an insignificant village, with very few inhabitants.

Our journey was resumed the next morning over a road which was almost the worst I ever travelled; deep ruts and high banks constantly impeded our progress, nor did the scenery present any thing to compensate for these inconveniences.

The next place we came to, of any consequence, was the well-known city of *Moorshedabad*, the residence of the *Nawaab* of *Bengal*. He enjoys, however, little more than an empty title, having neither territory nor authority, but enjoying in their stead a pension from the East India Company. *Moorshedabad* is one of their principal civil stations; besides the usual complement of civil servants, such as judge, collector, assistant, registrar, and surgeon, it contains a court of appeal, consisting of three su-

perior judges with their appendages. About two miles from this is the military station of *Berhampore*, also on the banks of the Ganges; it is an elegant cantonment, surrounded by cultivation, and kept in the highest order; the bank is steep, sloping gradually down to the water's edge, and planted with grass, which is constantly mowed and watered, with a broad gravel walk or parade on the top. Supplies of every kind are to be met with here; also a manufactory of cotton stockings, softer, finer, and much cheaper than they are in England; likewise of leather gloves, in imitation of Limerick, and but little inferior; black silk handkerchiefs, silks of various colours in the piece, ribbons, &c. &c.

The first twenty miles, after leaving *Moorshedabad*, were exceedingly unpleasant on account of the road; not that the ruts were so deep as on the other side the city, but the road was worn so uneven, and was withal so stony, as to be almost dangerous. This is generally the case in the neighbourhood of large cities in India, where much traffic is carried on. It is necessary to inform the reader that there are no turnpikes in this country, and that the roads are repaired by Government; but so shamefully neglected did *this* appear, that near a considerable village named *Bamuneah*, one entire arch of a bridge, originally built of brick, had fallen in,

(nor did this event appear of recent date,) and we were obliged to cross the stream over a temporary one of mud and bamboo, which sunk under the horses' feet at every step. The country about this place is much covered with clumps of bamboo, intermixed with corn-fields. These crops, which in some were ripe, in others half cut, and filled with reapers, gave it a cheerful appearance; but the fallen leaves of the bamboo plant, which have a strong offensive smell, would form in my opinion a great objection to residing there.

Our tents were next day pitched in a grove of fine *mango* trees, whose fruit, the most useful and delicious of any in India, possesses, in the different stages of its growth, very opposite qualities; when ripe, it is about the size of a magnum bonum plum, with a thick yellow rind, often found tinged on one side with a deep red colour, and particularly juicy; in the centre of each is a large oval stone, the shape of the mango; and you seldom meet with two in fifty of the same flavour—the predominant taste is either that of the pine-apple or the strawberry. They are ripe about June or July. So fond are the natives of this fruit, that while in season it is their principal food, and is considered both wholesome and nutritive where water is the only beverage; but I have known instances where even *one* glass of wine, taken at the same time, has produced a

painful eruption on the skin not unlike the nettle-rash, attended by a considerable degree of fever, particularly when ripened (as is frequently the case) on straw, to bring them forward before those become ripe that are in the open air. When green, this fruit has a most grateful acid flavour: it makes an excellent pickle or preserve, a delicious tart, and much improves a curry, soused fish, &c. Mango trees are generally planted in groves by the road side, affording an agreeable shelter for the traveller from the heat of a noon-day sun, where they have generally also the benefit of a well, more necessary to the inhabitants of this country even than their food. The leaves of the mango tree are as large as those of the walnut in England; indeed the fruit, when green, is not unlike a walnut in appearance; the branches spread considerably, and they grow to a great height.

The road, as we pursued our journey, grew rather worse than better; it ran along a high causeway for upwards of ten miles, of barely sufficient width for two carriages to pass each other, and was besides much cut up by vehicles of burthen. The ground on either side was cultivated with rice and paddy, and must in the rainy season be completely inundated, forming the only soil in which these grains are said to flourish.

The villages we had hitherto passed were few,

and of mean appearance. On making this observation, I was told that no Hindoo, if he could possibly avoid it, would live any where but on the banks of the sacred river, (the Ganges,) wherein he might bathe at least twice in the twenty-four hours, as enjoined by his religion; indeed, I have observed that they no sooner arrive at the end of a journey, be it long or short, than they strip themselves and plunge into the river; and where no river is at hand, squat down by the side of a well, and throw water over themselves until they are completely drenched. This custom of so frequent ablution may appear, in the idea of an European, extremely inconvenient and troublesome. To obviate this, their dress, which I have before described, is peculiarly adapted. This custom of frequent ablution, and the supposed religious nature of the ceremony, may also account for the immense population on the banks of the Ganges, in defiance of the torrents which frequently sweep whole villages away, leaving no trace behind.

The unpleasant causeway I have described brought us to a place called *Kummerah*, where the river opened majestically on our view; and we continued our journey along its banks until we approached the tents, which, to our dismay, were pitched upon a plain, without a single tree to shelter them. We of course expected to

suffer considerably from the heat; but whether from the vicinity of the spot to the river, or from any other local cause, it is difficult to determine, the day proved much less oppressive than those which preceded it, when we encamped under a thick shade. The wind blew hot and fresh. We had provided ourselves with *tatties* * at *Moorshedabad*, which being fixed at the windward entrance of the tent, and kept well watered on the outside, rendered us extremely comfortable.

This river is an arm only of the great Ganges, and was at this time nearly dry. We travelled chiefly on its bank; but whenever the road de-

* *Tatties* are frames made of bamboo, resembling trellis-work, rather closer one way than the other, to fit a door or window. These frames being covered by the fibrous roots of a sweet-scented grass, called *kus kus*, are kept wet by a person on the outide throwing water upon them. There is an art, even in this; since by leaving any part of the *tatty* dry, the purpose of cooling the apartment is defeated. The hot wind, which generally blows strong from the westward, passing through these *tatties*, becomes cool, and conveys a refreshing scent like roses. I have frequently felt the house so cold from them, as to be under the necessity of wearing an additional garment, while out of it the atmosphere has been intolerably hot. Another kind of *tatty*, for light airs, such as blow from the East, is made from a low briary shrub of a lively green, found on sandy places, named *jowassy*, which is placed tightly on the frame, and may be renewed daily.

Strong westerly winds make a healthy season, as do those from the East the reverse.

viated, it led through cultivated lands surrounded by embankments—a necessary precaution against its overflow in the rainy season. The crops here are wonderfully luxuriant, and so indefatigable are the people in encouraging them, that they even till the few dry patches in the bed of the stream. The whole, at this time, appeared one cheerful moving scene—pedestrian travellers, and innumerable droves of cattle passing and re-passing; boats sailing down, while others were tracking up the magnificent *Ganges*, separated from us only by a low bank of sand about a quarter of a mile across, presenting a *coup d'œil* of the most agreeable nature. But we soon found ourselves obliged to cross a bed of sand which separated two cuts of the river; this happening to be deep, considerably impeded our progress, while the ascents and descents were almost perpendicular. In one part we encountered a narrow, rapid stream, through which the united force of the party, assisted by the horse that drew it, was scarcely sufficient to push the carriage. On reaching the declivity we discovered another sand, of considerable breadth, to traverse before we could gain the ferry, this ferry being at the junction of three branches of the Ganges.

Our march to-day had been so retarded by the sands, that the sun was getting high, and my impatience great for the shelter of a tent;

so, jumping into a small fishing-boat, as the delay in conveying our carriage into the other was likely to prove considerable, I made the best of my way on foot towards our encampment, traversing ploughed fields and banks of sand for nearly a mile. This brought me to the village of *Sooty*, on the main bank of the Ganges, where our tents were pitched, and in about an hour I was joined by the rest of the party; thus crossing that arm of the river that separates the island of *Cossimbazar* from the main land. From this island of *Cossimbazar* are brought those beautiful feathers, so highly esteemed by European ladies, called the *Comocolly* *. The birds on which they grow are a species of water-fowl, about the size of a gull, peculiar to this island. The plumage of the young birds is grey, of the old white. The feathers most in request are found under the wings, and are light as ether down: they are either worn in a plume, or formed into various shapes, such as muffs, tippets, &c.; and although very expensive in England, may in Calcutta be procured for a mere trifle.

Owing to a curious circumstance, we found the village of *Sooty* almost deserted: a robbery to a large amount had been lately committed there on some travelling merchants, and all the

* The name of that part of the island where these birds are chiefly found.

principal persons, including their chief, had been taken to the Judicial Court at *Moorshedabad* upon suspicion of being concerned in it. It is, as I afterwards learned, not an unusual thing for these *jemeendars*, or head men of villages, to keep a number of subordinates to plunder when they have opportunity, and divide the spoil. It is in this particular that our government is so beneficial to the country in general, inasmuch as its activity and justice protects the property of individuals. Of this the natives are well aware; and, for the most part, gratefully acknowledge it.

We spent the night at *Sooty*, but were much disturbed by the howling of a small animal called the *pao;* by which it is affirmed that the tiger is always preceded when in search of prey.

The first village of any consequence that we passed through on the following morning was *Narungabad*, where there is a number of fine large trees, chiefly tamarinds, and a good bazar. The properties of the tamarind tree are somewhat remarkable, being at once a bane and an antidote. It is a well-authenticated fact among the natives, that a person sleeping under one of these at night, invariably complains, on awakening, of pain in his limbs, weariness, shivering, and other indications of fever; which symptoms, by drinking plentifully of an infusion of its fruit, are generally removed.

Our journey was now chiefly across low lands, intersected by stagnant pools, on which were innumerable wild fowls, but principally ducks, precisely like those we have in England, and equally good in flavour. From hence, by a gradual ascent, we reached a plain of the finest turf, and drove on it for a considerable distance without the slightest impediment, tracing the boundary of a fine transparent stream, called the *Collah Pawnee Nullah**. On this stream appeared more than fifty fishing boats preparing to cast their nets. The prospect altogether, aided by the fineness of the morning, (for there was a refreshing breeze,) rendered this ride truly delightful.

We found our tents pitched in an extensive grove of varied foliage, on a very romantic spot near the village of *Downapore;* but as every advantage has its contra, no drinkable water could be procured within half a mile; although this circumstance was immaterial, as far as regarded ourselves, still after a long march it was very fatiguing to our servants, who drank nothing but water.

The next morning, at day-break, we proceeded as usual, and accomplished the first twelve miles before breakfast. The country

* *Collah*, in Hindostanee, here means *dark; Pawnee*, water; *Nullah*, a stream.

was woody, and for the most part cultivated, with the exception of a plain of considerable extent, indeed without any apparent boundary, which led to two streams, separated by a narrow bed of sand, whose banks were so exceedingly steep that we were literally under the necessity of scrambling up them; the only wonder was, that our carriage ever reached the top. The road on the following day was not only rough, but high in some places and low in others, bounded by the river on the right, and the *Radge Mah'l* hills, at about two miles distant, on the left, leaving a space of highly cultivated land between.

A few miles before reaching *Radge Mah'l*, we drove through the village of *Futteh Poor:* it contains an indigo factory, and a pretty large *serai* *. This latter is a place of reception for travellers; it is in form a square, enclosed on each side by high brick walls, with large folding gates at the east and west entrances. The wall on the inside is lined with small sheds, or thatched hovels, each furnished with a bedstead of the rudest materials, called a *char-piah*, such as are commonly used by the people of this country. It is a square frame, about five feet and a half long, covered by coarse twine strongly woven together, and supported by four pieces, or

* A party of the police are stationed in every *serai*.

rather small blocks of wood, of about a foot and a half in height, without posts or tester. Fortunately, these people do not require the luxury of a bed; and in cold weather they carry their coverlid upon their backs. Curry and rice, cakes made of *otta*, (or coarse flour,) milk, and good water, may be procured in these *serais* for a trifling consideration, as also food and lodging for cattle. Gentlemen, when sending their horses to a distance, find them very convenient; but, in a general way, they are frequented only by those natives who travel without tents, or a sufficient guard to protect them. About two miles beyond this, we crossed a bridge built of red brick over the *Oodah Nullah*, celebrated in the annals of this country as the scene of an obstinate battle between two of their strongest native powers. It was very sultry, and near nine o'clock before we reached *Radge Mah'l*, as it is commonly called; but properly speaking, *Rajah Ko Mahul*, signifying "the property of the Rajah." On approaching this place, which is of considerable extent, the country assumes a woody appearance, while innumerable small hamlets, peeping through clumps of bamboo, render it extremely pleasing to the eye.

Radge Mah'l was formerly a place of great celebrity; it contained the best bazar in India, and was resorted to from the most distant pro-

vinces. Of all the arts and manufactures which rendered it celebrated when in its original grandeur, there remains only a manufacture of earthen-ware, and the art of carving on marble; of which material they make sundry small articles for sale. Here the eastern and western *dawks*, or post, meet, and exchange bags, the inhabitants of the upper provinces not choosing to go lower, and those of the lower provinces not wishing to proceed higher up the country. The remains of a magnificent palace of the rajahs are still shown, but it is fast falling to decay. The whole town, shortly before our arrival there, had nearly been consumed by fire; fortunately for us, a baker and his house had escaped the conflagration, for he soon made us some excellent bread and hot rolls for breakfast next morning. The substitute for yeast, called toddy, is met with here in great perfection; it exudes from the palm-tree, and makes much lighter bread, without any bitter taste.

At so great a distance from any European station, a baker is certainly a great convenience; and the man who, in this sequestered spot, devotes himself to the comfort and accommodation of travellers, certainly deserves greater encouragement than the casual reward of his labours. Two or three rupees a month, from Government, would keep up this establishment from generation to generation. The Hindoos

will never, if they can avoid it, forsake the trade of their fathers; and are so exceedingly tenacious in this particular, that they are even scrupulous of improving upon it. I asked a baker once to make muffins, and offered to translate a receipt I had for them into Hindostanee, promising him at the same time a recommendation to all my acquaintance, which being pretty large, and at one of the principal military stations, must have been highly lucrative to him. He listened very patiently until I had finished my speech, when closing his hands in a suppliant posture, "Pardon me, Lady," said he, "but my father never made them, my grandfather never made them, and how can I presume to do it? My grandfather brought up sixteen children, my father fourteen children, without making *mufkeens*, and why should not I?" Such close reasoning as this I was by no means prepared to parry, so bowing assent, I dismissed him, and there the matter ended. The Hindoos are, beyond a doubt, the least enterprising people in the world.

Radge Mah'l is just eleven miles from our last encampment. We were pitched on the bank of the river, at its widest part; but having neither wind nor shade, we found the heat almost intolerable.

CHAPTER IV.

Our route on the following day ran so near the edge of a precipice, that the smallest deviation might have proved fatal to us. A thick grass *jungle*, or underwood, and a range of mountains bounded our view on one side; on the other flowed the Ganges; while the bank on which we drove was narrow, and in many places much broken.

The sheep and goats of Bengal are remarkably small, the latter generally white, and are, when young, the prettiest little creatures imaginable. They thrive here in great abundance; but in consequence of the number of wolves and tigers with which this neighbourhood is infested, it is necessary to keep them closely guarded. Goat's milk, in India, is infinitely preferable, in tea, to that of cows, being much richer, and without any unpleasant taste.

Over a fine down, on which our tents were pitched, we drove three miles the following morning as on a soft green velvet, and passed a large village different from any I had yet seen. The huts were of straw, or long grass, neatly plaited together, supported on four bamboo poles, with fences round them of similar mate-

rials at a little distance, so constructed as to secure their different kinds of cattle at night from beasts of prey. This kind of elastic fence, by yielding to their spring, alarms them, and they invariably sneak off. Beyond this village lay a deep sand, covered by long grass and briars, through which, as might be expected, the road proved miserably bad. Considering this as a public way, leading to all the principal European stations on the banks of the Ganges, it appears somewhat extraordinary that it should be so entirely neglected, as the badness of the road must necessarily impede commerce, not only with the provinces, but also from the *Mharattah* and other states. Within the distance of seventeen miles, no less than seven bridges appeared, almost dangerous to cross, for want of a little repair. To my observation on this subject may perhaps be replied, that Government is now making a new military road up the country another way. Very true; but can Government induce the natives to form villages on it, so great a distance from their sacred and favourite river? and if not, how are travellers, particularly natives, to procure supplies? They answer, The distance will be so much lessened. But who, in undertaking a journey of nearly a thousand miles, would not be glad to go a few miles more, in order to pass a pleasant day in some friendly habitation? In a multitude of

counsellors, however, we are told, there is wisdom; I must of course conclude that every thing is arranged for the best. Great part of our way now lay through a *jungle*, full of tigers; but they rarely attack a human being in the day-time, particularly where cattle are so numerous as in Bengal. Our people observed one at a distance, sneaking off to a thicker covert.

Gunga Pursaad, the village we next came to, was close to the river, and of very mean appearance. Like *Radge Mah'l*, it had lately suffered by fire; nor is it surprising that such circumstances should frequently happen, when we consider of what materials their hovels are composed, and their carelessness in throwing away the lighted particles which they have been smoking *. Another circumstance which greatly tends to lessen our commiseration, is, their extreme apathy concerning each other; for if a man succeeds in rescuing his own property, he immediately marches off with it, regardless of the entreaties of his neighbour for assistance.

The natural indolence of these people is indeed very great; no plea but necessity induces them to move *at all*. They would like to sit and smoke the whole day long. "Better," say they, "to sit than stand; better to lay down than

* The practice of smoking is universal throughout the eastern world.

sit; better to sleep than either." If assailed by any sudden misfortune, they instantly lose all presence of mind, and run bawling about like so many mad creatures.

From *Gunga Pursaad*, by an almost perpendicular road, we ascended the mountains. On either side grew thick underwood, and the path was covered with loose stones. By slow degrees we approached the pass of *Telliah Gulley*, where we found the remains of two fortified gateways, which in former times had been forced and carried by a people called *The Jauts**. On one side appeared an impenetrable wood, intersected by frightful chasms; on the other a tremendous precipice, on the edge of which lay a dismounted gun of large dimensions. This pass divides the province of Bengal from that of Bahar, into which we now entered. Bahar is *now* considered one of the centre provinces of the East India Company's possessions in this direction. While I gazed on the mouldering remains of a fortified gateway, on the summit of this almost inaccessible mountain, whose turrets frowned in awful majesty on the thick wood beneath, I could almost fancy I heard the groans of some poor wretch confined within its walls. Silent, dreary, and forsaken, save by beasts of prey who prowled to quench their thirst at the moun-

* See Dow's Hist. of Hindostan.

tain torrents, far from the haunts of men, was this terrific region! Nor was the descent on the other side less formidable: huge stones, over which, as before, we were obliged to scramble, perpetually impeded our progress; the poor horses could with difficulty keep upon their legs; and it required three or four men to hang on the back part of the carriage, in order to prevent its falling over, so steep was the declivity.

Just at this crisis our guide declared himself unable to proceed—he was so fatigued he could go no farther. His services were however indispensable: a little wine might have recruited him, but that he would not touch; at length, by promises of additional reward, he contrived to creep along. And now, what should present itself but a camel newly slain by a tiger! the blood was still flowing from its throat, and the creature scarcely cold. The scent of the tiger was very strong; and it was conjectured that, hearing us approach, the ferocious animal had left his prey. It was some time before the horses would proceed; and not one of them, until a bandage had been placed over his eyes. I cannot say but I shuddered a little myself. A different scene however soon dissipated the horrors of the last: a beautiful and fertile valley opened on our view, bounded at the distance of about half a mile by a range of hills still higher than those we were about to quit; while an ex-

pansive lake, covered with a variety of wild fowl, and a table land of luxuriant turf, proved a pleasing reverse to the bold scenery of its neighbouring hills. A fine smooth road conducted us through this romantic spot, amid small bushes of odoriferous shrubs, and peacocks, feeding in the full security of solitude. From hence, ascending by a gradual and almost imperceptible ascent, we caught sight of another range of hills, which still separated us from the Ganges. The first rays of the rising sun were beginning to shed their lustre on the prospect. What heart so insensible as not to feel the Divine influence! to adore the great Creator, and to think with Milton, "These are thy works, Parent of good!"

Our road lay through a thick *jungle*, interspersed with wild roses and creepers of singular beauty, differing both in shape and colour from any I had seen, although some of them bore a strong resemblance to various hot-house plants in England. About eight o'clock we reached the plain on which our tents were pitched; it happened to be near a little mean village, called *Palliah-poore*. This place was inhabited by invalid pensioners of the East India Company's regiments, who, when disabled in the service, have the option of retiring to *one* of the many villages set apart for that purpose, where a spot of ground is allotted to each individual, and a

few rupees paid monthly to them by the superintendent, or visiting officer. This gratuity affords the seapoys an opportunity of sitting down comfortably with their families for the remainder of their days, and is a most admirable institution. Unfortunately for us, the pensioners of *Palliah-poore* happened to be Hindoos, who only keep sufficient supplies for their separate consumption, and having no *bazar*, our Mussulman servants came badly off. On these occasions, Hindoos have greatly the advantage; a little parched grain, and a draught of water occasionally, will support them for many days. It is computed that one rupee and a half (three shillings and nine-pence) will furnish a Hindoo with food and raiment for a month; whereas three rupees (seven shillings and sixpence) are barely sufficient for the maintenance of a Mussulman of the same rank and station, for the same space of time.

About half a mile from *Palliah-poore* is an indigo factory. The gentleman who resided there, no sooner heard of our arrival, than, with that spirit of hospitality so general throughout India, he invited us to his house; which on our declining to accept, he sent his servants to our tents laden with fruit and vegetables. In the course of the day we were visited by some of the hill people, bearing earthen jars filled with the most delicious honey I ever tasted: it was perfectly white and transparent.

These are quite a distinct race of people; they never quit their native hills but to exchange honey and wood for grain in the neighbouring villages, appear totally uncivilized, and speak a language peculiar to themselves. Their stature is short and thick, with skins nearly black; small black eyes, low foreheads, thick coarse black curly hair, on which neither men nor women wear any covering, and very little *clothing* at all. They are timid and inoffensive, as far as respects human beings, but very ferocious with beasts, against which they are armed with poisoned arrows, and clubs of such a size and weight, that a man not accustomed to them could scarcely wield them. The post-man, in traversing these wilds, is attended by a guide carrying a *tom tom*, or small drum, which he beats as he runs along, to alarm and disperse the savage animals that infest them; amongst others, the wild buffalo is not *the least* to be feared. I was present when one of these furious creatures attacked a gentleman on horseback, who only saved his life by the speed of the animal on which he rode.

Here, for the first time since leaving Calcutta, our people drew water from a *well;* hitherto they had been obliged to use that of the river, or some stagnant pool.

From *Palliah-poore* the road is rough and rather hilly, on a gravelly soil; it runs generally

through a kind of brush-wood and briars; but near villages the country is well cultivated. Thus we continued travelling, at the base of a ridge of hills, until we reached the large and populous village of *Kol Gong*. The opposite side of the river, which we occasionally caught sight of, appeared covered with under-wood, and, we were told, was full of game. I observed several herds of cattle, and that one of them had always a bell hung round his neck, to prevent the rest from straying.

The village of *Kol Gong* stands immediately under the hills, whose sides are covered with shrubs; and in front of it runs the Ganges. Many indigo planters, and officers retired from the Company's service, are settled here; some of them have built large houses in the European style, which gives it somewhat the appearance of England. Two most extraordinary rocks, of a pyramidal form, rear their monstrous heads about the middle of the river, nearly opposite to this place; they appear to have been formed by huge stones, piled one upon another to an immoderate height. On the pinnacle of each is the hut of a *fakeer*, or mendicant priest—the one a Hindoo, the other a Mussulman. They have each a small boat, in which they ply for charity from those who pass up and down the river, which is here two miles across. It may not be unworthy remark, that although there is not the

smallest appearance of soil, shrubs and even trees grow almost to the summit of these rocks; the circumference of which, at the base, is about a hundred and fifty yards: their size is nearly equal. There is no tradition in existence respecting their origin. Approach to them in the rainy season is extremely dangerous, and many boats are wrecked here.

On leaving *Kol Gong*, we quitted the vicinity of these awfully romantic mountains, and by a broad beaten track entered a flat and highly cultivated country. The only unpleasant circumstance was its being intersected by ravines, in which were frequently a good deal of water; in that case, our only resource was to cross them on temporary bridges of bamboo, covered with earth. In descending one of these ravines, our carriage was overturned; but the soil being sandy, it sustained no injury. We had fortunately quitted it before the accident happened. The farther we journied west of Calcutta, the hotter and stronger the wind became; but the nights were still cool; nor did the hot winds commence blowing in general until about nine o'clock, continuing from that time until sun-set.

The following morning we reached *Baugulpoor*, a station for civilians, and a company or battalion of Hill Rangers. Here we were entertained by the Judge and his Lady, and were induced to remain some days. A singular cir-

cumstance occurred, in consequence of the arrival of some Missionaries, while we were at this place. These gentlemen had been holding forth in the bazar, and having gathered together a numerous assembly of the people, particularly remarked *one*, as being more attentive than the rest; (a corn factor, of respectable appearance;) when, going up to him, the Missionary asked if he had been convinced by the arguments he had heard in favour of the Christian religion? After a moment's hesitation, "What will you give me," said the native, "to become a Christian?" —"The blessings of our holy religion will reward you," replied the Missionary. "That will not do," returned the native; "but I'll tell you what—If you will give me a lac of rupees, and two English ladies for my wives, I'll consider of it." The Missionary was indignant; and, but for the timely interference of the Mayor, matters might have taken a serious turn.

Baugul-poor is not immediately on the Ganges, but on the banks of a fine meandering stream proceeding from the hills, which runs into it a few miles below. This stream is narrow, deep, and beautifully picturesque. At each winding is seen a handsome residence, grounds tastefully laid out, and planted with a variety of trees; amongst which, the bamboo and cocoa-nut appeared particularly to flourish. It is ce-

lebrated for the manufacture of cloth, known in England by the name of *ginghams*, generally made in stripes of pink or blue, and sometimes plain coloured; the white is little inferior, on a transient view, to the shawl of Cashmere.

CHAPTER V.

FROM *Baugul-poor* we proceeded through a woody, populous, and highly cultivated country, somewhat intersected by ravines, and over bamboo bridges as before. The village near which we found our tents, had been latterly much annoyed by tigers, one of whom had, for several successive nights, carried off a human being. At length, become desperate, the inhabitants had formed a resolution to watch, and turn out in a body against their assailant: accordingly, armed with arrows, stones, loaded sticks, spears, and an old matchlock or two, they had sallied forth the night before, and we found them rejoicing over their vanquished enemy; and an enormous brute he was, measuring four feet two inches high, ten feet one inch and a half long, and stout in proportion.

It may seem extraordinary to those who are unacquainted with the natural indolence of these people, that they should have suffered their relations and friends to be thus devoured, and remain so long inactive; but when informed that every Hindoo is a predestinarian, and firmly believes in the transmigration of souls, their surprise will cease. A striking instance of this oc-

curred to me, as I was sitting one day reading in our own bungalow at *Meerut:* a kind of bustle in the verandah caused me to look up, when I perceived a large snake, of the species called by the natives *cóprah capell,* or hooded snake, advancing towards me. Starting from my seat, I called to some palankeen bearers, who were looking on, to kill him. With the greatest composure, one of them asked if that was my hookam? (order.) "To be sure it is," I exclaimed. (The reptile meanwhile spreading his hood, and looking very fierce.) When approaching the snake, he made a profound *salaam,* and muttering, *Maaf kurro,* (forgive,) with a stick he knocked him on the head, and despatched him in a moment. A very slight blow is sufficient on this part to destroy them. It is singular, that when one snake has been destroyed, another is sure to come: our people consequently watched, and in a few days killed its partner. To so great an extent do the Hindoos carry their superstitious ceremonies, that they even *salaam* to their tools of a morning before they begin to use them, and the same when they have finished their day's work, alleging as a reason, that it is to them they are indebted for subsistence. I verily believe this is the only species of gratitude they are acquainted with.

The road continued broad and good, bounded by a bank and hedge on either side, a circum-

stance rather unusual in this country, where the only land-mark, generally speaking, is a ridge of earth. Removing a neighbour's land-mark, is the source of more quarrelling and bloodshed than any other cause. You frequently hear of whole villages turning out against each other to revenge a dispute of this kind, and many lives are sacrificed. Until I knew that this was a common practice, I often wondered at hearing so much firing of matchlocks, particularly in the territory belonging to the Nawaab of *Lucknow*, and other native princes. Although an additional reason may be applicable in these places, which is, that they are most insatiable landlords, and obliged to collect their revenue by force of arms.

About fourteen miles farther on, we caught sight of a range of hills running parallel with *Monghir*, a place of great celebrity for the chalybeate springs, both hot and cold, in its vicinity. These are found in five wells, close to each other. The water in one of them is so hot, that having dipped a glass full, you are glad to relinquish the hold.

The surrounding country is mountainous, with this small chalybeate stream meandering through it, which in its course turns vegetation black. The water itself has no unpleasant taste, and is perfectly transparent. A friend of mine brought some of it in bottles to England, and,

by way of experiment, took several back to India; which, on opening, were found excellent to the taste, and sparkling like Champaigne.

These springs are about a hundred yards inland from the Ganges, and are guarded by *Brahmans*, who levy considerable contributions from those who for their health frequent them. They are only four miles distant from the town of *Monghier*. This is a large populous place on the banks of the Ganges; it is a station for invalid Seapoys, who amuse themselves and increase their incomes by the manufacture of different articles—such as household furniture of iron, tin, and brass utensils; of various descriptions; bellows neatly studded with brass nails, (an article much in request to the north-west of *Monghier* in the cold season,) straw hats and bonnets, leather hunting caps, umbrellas, and toys for children. A great variety of birds of beautiful plumage are also offered here for sale, and cages neatly executed. These birds are of the smaller species, and few of them sing in a domesticated state; neither do they live long out of their native hills. I purchased one, rather less than a thrush, delicately formed; its plumage of a light green colour, with a black pointed beak, an orange-colour top-knot, the throat covered by a fine black down, with a bright purple patch in the centre. This bird is

called the *huryah* *. It was either of too delicate a nature to bear a change of climate, or we had not discovered the proper food to nourish it, for it soon shared the general fate, and survived its departure from *Monghier* only a fortnight.

The ebony they bring from the hills to this place, in order to convert into furniture, is a fine-grained wood, and bears a beautiful polish. The town itself stands in a fertile valley, with the river Ganges winding in its front. It contains a pretty strong fort, situated on an eminence, and a number of good brick houses. That of the General, or commanding officer, was an excellent one, built in the European style within the walls of the fort, but commanding an extensive prospect. While at this place I witnessed a most disgusting, but, I am sorry to say, common occurrence among these bigoted people. The ceremony commenced by loud shouting, accompanied with what they miscall music, alias, a combination of barbarous sounds produced from different instruments; and an immense concourse of Hindoos, who soon ranged themselves round a wooden pole of about twenty feet high, fixed upright in the ground. On the top of this pole, in an horizontal position, were placed three very long bamboos,

* Huryah is green in Hindostanee.

from which were quickly suspended three men, (brahmins,) by means of large iron hooks passed through the fleshy part of their backs, immediately under the shoulder. These hooks were affixed to rings of the same metal fastened to the bamboo. In this manner they hung for fifteen minutes, swinging round with wonderful velocity. In order to prevent the flesh from tearing through by the weight of the body, a breadth of cloth was tied round the waist, and made fast also to the hook.

We were informed that this was an annual and voluntary penance, by which the objects became almost deified, and generally collected a sufficient sum of money to support them the remainder of their lives. What will not avarice, combined with superstition, effect? I was naturally desirous to know if these misguided beings were not much exhausted by loss of blood, which I concluded must flow from their wounds. The man to whom I applied for information, smiled, and told me that those who make up their minds to perform this penance, determine on it at least six months before hand, and consequently have their backs prepared for it by boring, just as for an ear-ring, first introducing a small ring, and so gradually increasing its size, until it became what we had witnessed. "The part," added he, "by constant friction, soon becomes callous; and what appears to *us*

so shocking an operation, is by *them* scarcely felt." Mark here the cunning of the priest, who, to account for no blood appearing, (they having been kept in ignorance of the preparation,) instructs the people, that these men being saints, their blood is too precious to be spilled!

After remaining two days at *Monghier*, we continued our route along the water-side. The road was tolerable in itself, but unpleasant from being extremely narrow, and bounded by a high bank on either side; soon, however, after passing one or two insignificant villages, we struck across the country, driving through groves of mango and tamarind trees alternately, enlivened by cultivation of grain, through which meandered a deep pellucid stream called the *Rewah*, bounded by banks of the liveliest verdure. Not far from this delightful spot, we observed a number of women and children collecting the berries that fell from a large tree (under which they had assembled with baskets) called the *mowah tree*. From these berries the Hindoos extract an ardent spirit, of which they are extremely fond. They are the size and colour of a white gooseberry, without seeds—sweet, juicy, and scarcely any flavour.

We crossed the *Rewah Nullah* at the ferry, but not in a boat, the stream being too rapid: a substitute for one however appeared in the shape of a square wooden frame, just large

enough to hold one person sitting cross-legged, with four wooden legs of about a foot long; the frame being fastened together over the top by plaited twine, similar to the *charpiah* before described, only more firm, so as not to sink in the middle with any weight. To each leg of this machine was affixed a round, hollow, earthen pot, with the mouth downwards; while a man to each conducted it through the water with one hand, and swam with the other, to the opposite shore. Not that we landed *opposite* to the place where we embarked; for no sooner had I attained the middle of the stream, than with the rapidity of lightning I was whirled a mile lower down; indeed, it appeared quite uncertain where any of us should land; and scarcely could be imagined a more ridiculous scene than our carriages, baggage, &c. presented. A considerable time elapsed before they could be collected again.

A custom prevails in these provinces of having oxen to tread their corn, which reminds me of that passage in the law of Moses, wherein he says, "Thou shalt not muzzle the ox that treadeth out the corn." Unlike the Jewish lawgiver, the natives here think it quite necessary; for you see none that are not muzzled *. The

* There are no corn mills in this country. The operation of grinding it is performed by placing two flat circular stones

prospect varied to-day with each succeeding hour: in some parts were seen hands innumerable reaping the corn, while in others large herds of cattle appeared regaling in the most luxuriant pasture *.

The immense mountains we had lately traversed, now by degrees receded from our view, and an open country lay before us. After travelling about eighteen miles, we reached a village completely inland, called *Barayah*, stored with every requisite for travellers. Our tents were not so agreeably placed as we could have wished, having only a single tree to cover them; and that not of sufficient magnitude to afford much shelter, although of a species called the *ndem*, which often grows to a great height, and spreads considerably. This description of tree somewhat resembles the *beech* of England, as to size and general appearance; but its leaves are

upon each other, with a stake through the centre, and a handle on the top, which is turned by one woman, while another supplies the machine with grain. Both women sit cross-legged on the ground, which is plaistered with a kind of clay made with cow-dung, forming a hard dry floor, so that the meal is preserved perfectly free from dirt. This method of grinding corn elucidates that portion of Scripture mentioned in Matt. xxiv. 41, "Two women," &c.

* The oxen of Hindostan have all humps upon their shoulders: it is a fleshy substance, about the size of a moderate round of beef. When salted, these humps are most excellent eating; being regularly streaked, fat and lean.

differently formed, these being long, narrow, and regularly jagged to the point. It flourishes all over the interior of Hindostan, but is seldom found near the coast. The leaves of this tree have the peculiar property of healing flesh-wounds when applied cold; and as a hot poultice, are equally beneficial in maturing an inflammation, and producing suppuration. When divested of the bark, the wood possesses a smell which is so offensive to snakes, that they will not approach it; for which reason, when in tents, we made a practice of laying branches round the feet of our beds, particularly on a sandy soil, where these reptiles are chiefly found. I have frequently seen them lured from their holes by the sound of a small pipe, not unlike a shepherd's reed, and kept at bay by a stick newly cut from the neem tree; during which, a person from behind has contrived to despatch him by a blow on the head —(the only vital part.)

To compensate for the want of shade, we were placed at *Barayah* close to a well of most excellent water; which is a circumstance of some importance in this climate, but particularly so during the hot winds, when so much is required to wet the *tatties*. There are several manufactories at *Barayah*; the largest of them is of coarse cloth, on account of the East India Company.

On quitting this place, the following day we drove principally through groves of mango,

whose boughs were bending under the weight of ripe fruit, passed many populous villages, and halted at *Derriah-poore*. Clumps of bamboo became less frequent as we journied towards the West: they are plants that require constant moisture, and consequently are seen most flourishing in the province of Bengal. I observed also that the goats here were of a much larger size, and that an infinite number of small grey squirrels, striped with black, having long bushy tails, were domiciliated in all the villages; but saw none of the colour we are accustomed to find in England.

About midnight, so tremendous a storm of thunder, lightning, and rain, came on, as threatened to carry away the tent; it literally poured down in torrents. I had scarcely time to hurry on my clothes before the water rushed through our tent like a rapid river, which continued for near an hour, and so damaged the tent equipage, that the march of our baggage was delayed until morning *, which deprived us of many comforts on our next encamping ground.

I would advise travellers to arm themselves with patience before they leave home, and not be dismayed, although the path be sometimes rugged, reflecting that the occasional depriva-

* All the tents not in use, and heavy baggage, cattle, &c. start at night, to be ready on the next encamping ground.

tion of an indulgence never fails to enhance its value. What reconciled me in a great measure to waiting three hours for my breakfast, was the delightful spot our *avant courier* had selected for us to spend the day on. It was a verdant turf close to the Ganges, shaded by trees, with an extensive prospect on either side. The air had been cooled by the storm of the preceding night, and every herb breathed fragrance. About a hundred yards from us stood a small romantic cottage belonging to the superintending officer of an invalid station *, at about half a mile distant, called *Moor Ko Choky*. Sitting at my writing-desk, I counted above sixty sail of vessels laden with merchandize, sailing down, or tracking up, this beautiful river: the traffic on it is scarcely credible to those who have not witnessed it.

The next morning we proceeded twenty miles farther, and found another cottage belonging to the same officer. The old man in whose charge it had been left, invited us to occupy it: it was delightfully cool, and we passed a most agreeable day.

The country in this direction is well wooded, although covered by cultivation. It abounds in large populous villages, through which runs an exceedingly good road, enlivened by occasional

* These villages for Seapoy pensioners are called *tannahs*.

views of the Ganges. Some long shady lanes through which we passed, reminded me forcibly of my native country. This place is called *Umal Golah*, rather too long a march from *Moor Ko Choky*, as we did not reach it until nine o'clock, when the heat had become quite oppressive. It would have been better had we known it to have halted at a place called *Bar*, through which we passed, about eight miles short of our present encampment.

This district of *Bahar* is by far the most populous and flourishing of any I have seen. It is, in fact, the granary of the upper provinces, although, properly speaking, not one of them, having been classed with *Benares* as the centre ones.

Both the upper and centre provinces are under the jurisdiction of the same commissioners. The lower ones have an establishment of their own, under the immediate superintendance of the Governor General, who resides there.

Our road from *Umal Golah* was by no means agreeable, from its running so near the water's edge; while the bank was, in many places, so broken as to render remaining in the carriage quite unsafe. By alternate riding and walking, therefore, we pursued our way to the village of *Bicket-poore*, about twelve miles farther, and found our encampment under the shade of some fine large trees, about a hundred yards inland.

The bazar is a good one, but the well-water all bad.

For the last two days the wind had blown strong from the eastward, and rendered the atmosphere so cool that we had no occasion for tatties, and could enjoy the delightful prospect around us.

A most friendly invitation met us here from one of the Judges of the Court of Appeal at Patna, from whence we were only ten miles distant; and another from the superintending surgeon. These attentions are always accompanied by a present of fruit and vegetables, which are not to be purchased on the road.

In *Bicket-poore* and its vicinity, table and other linen is manufactured, for which *Patna* has been famed from time immemorial. The weavers' looms are placed under large groves of trees, the ground being kept as clean as the floor of any dwelling-house—not a single leaf is suffered to remain on it. These looms are upon the simplest plan imaginable, and worked with shuttles. They are erected in the morning and taken away in the evening. This part of *Bahar* is particularly famous for cocoa-nut and palm-trees; from the latter they make excellent matting to cover the floors of houses.

The road (as is customary when running by the side of the river) is bad, leading through deep ravines to *Futtuah*, a very large place, in-

habited only by weavers; in consequence of which there is no encamping ground, and we were obliged to send our tents sixteen miles farther on, through Patna, to a place called *Bankipore*, where the Company's civil servants reside. From the eastern to the western gate of *Patna* is seven measured miles, in one continued street of shops. The inhabitants are all either Hindoos or Mussulmen. *Patna* is supposed to be, next to *Benares*, the richest place in India. I never saw a place so full of children—early of a morning you might almost walk upon their heads. Making this observation to a gentleman present, "A Mussulman," said he, "is so desirous that his possessions should descend to his posterity, as frequently to avail himself of a law which empowers a man (in case his wife does not produce a child within some given period) to repudiate her, and marry another; for 'A barren woman,' say they, 'is abandoned of God; and a man who has no progeny, can never go to heaven.'"

The city of Patna and its dependencies came into possession of the English in the year 1764. It was governed at that time by * *Meer Kossim Khan*, Subah (or chief) of Bengal, with a German as his General-in-Chief, named *Sumroo*, (or Sombre,) husband to the Begum of that name,

* Meer signifies a prince.

of whom I shall have occasion to speak as I proceed.

After sundry engagements at *Moorshedabad*, *Patna*, &c. &c., and contesting all the passes over the mountains, even to the gates of *Monghier*, Meer Kossim Khan was driven into that fortress, where he sustained a siege of nine days, and then capitulated. Previous to this occurrence, Sumroo, with a barbarity almost unparalleled, invited some English gentlemen then at *Patna* to dine with him; and in a moment of conviviality, while seated round his table, he caused them to be massacred*. This outrage, however, was not long unrevenged: Major Adams, of the Company's service, with the Seapoys under his command, in four months from this period completed the conquest of Bengal, driving *Meer Kossim* and his followers to seek refuge with *Sujah Dowlah*, then Emperor of *Delhi*.

* Since this period no Englishman has resided within the gates of Patna.

CHAPTER VI.

HAVING many friends at *Bankipore*, we were prevailed upon to remain there some days, which afforded me an opportunity of witnessing some ceremonies of the natives which I had not before seen, and of learning an incident so truly characteristic of the apathy of a Hindoo, that I cannot avoid mentioning it here.

A malefactor having committed some crime for which he was sentenced to be hanged, received the awful fiat with so much coolness, that the Judge was disposed to believe the man had not understood him, and accordingly caused it to be repeated by one of the native counsellors. The man replied, that he understood the Judge very well. "You are to be hanged to-morrow," repeated the barrister. "*Saheb ko koosi*," "as the gentleman pleases," returned the culprit, and followed his conductor out of court, apparently unconcerned. A few days elapsed before the sentence could be put in execution; and when brought forth, as they supposed, to suffer the punishment of his crime, there appeared quite a different person. This being reported to the Judge, he was ordered to

be brought before him, and it was discovered that the other had given this man three rupees to be hanged in his place. The former one had of course made his escape; and, strange as it may appear, the substitute was afraid of being discharged, lest he might insist upon his refunding the three rupees, which he had spent, he said, on metais, cakes of which they are particularly fond, made of sugar and flour.

Another instance, though of a less serious nature, occurred in the person of a palankeen bearer in our service, who asked leave to go to his village and be married. This was the only time of the year they do marry. His master told him that he could not spare him immediately, but that, before the marrying season was over, he should go. "*A, eha Saheb,*" "very well, Sir," replied the bearer, "next year will do as well." Hence it may be concluded that parties in this country do not *always* marry from attachment; in fact, girls are betrothed by their parents before they attain their seventh birthday, without regard to difference of age in the man—being of the same *caste* is quite sufficient. When all arrangements are made, the bride elect, decked out in all her finery, is introduced to her intended husband, and then retires to feast with the females of both families; while the males regale separately for two or three days, or as long as the parents of the girl can

afford it*. They then return to their several occupations; and she is allotted an apartment in her father's house, out of which she must not stir again unveiled. About three years after this ceremony, she is supposed capable of managing a family, and the husband returns to claim her. The head man of the village is then applied to, who draws up the marriage contract, which he signs himself, and several other witnesses. They send cardamum seeds, as notices of invitation, (or cloves, if they are rich,) to all the persons they wish to see, notifying by a special messenger the day the marriage is to take place. These tokens are sent three days previous to the grand entertainment; but a smaller one is provided on the two former days, when none but very intimate friends are expected. On the second day, the women (all except the bride, and any sister or relative that she may have under seven years of age) go in procession to the house of the bridegroom, and tinge his head and the palms of his hands with *mindy*, a sweet-smelling shrub, which, when bruised and mixed with water, produces a beautiful red colour. After this operation he adorns his person by putting on a yellow turban and waistband, with a pair of yellow cloth shoes, and mounting a horse or poney as gaily capa-

* The males and females of families never eat together.

risoned as himself, returns with some of his own friends at the head of the procession, when, as I before mentioned, the parties regale themselves—the men on the outside of the house, under an awning erected for the occasion, the women within. Every member of the family to which she belongs, feels it incumbent upon them on this occasion to present some pledge of friendship. I have seen the daughter of a rich merchant, or of a banker, go off with two or three loaded waggons in her suite. The bridal party spend most part of their time in feasting, smoking, and parading the streets, accompanied by all sorts of noisy instruments, to the great annoyance of the more peaceable inhabitants, particularly at night. The bride is conveyed from her father's house in a kind of covered cart, with curtains drawn closely round, (in which she contrives sometimes to make a small fracture just to peep through,) to that of her husband, attended by himself and his friends, some on horseback, some on foot, (but every one sports a little bit of yellow upon his person,) firing matchlocks, flourishing swords, and scampering round the bride's carriage with every demonstration of joy. Many other vehicles filled with company follow in her train, and the ceremony concludes with a wedding supper. The practice of using *mindy* is not confined to marriage ceremonies: no woman in Hindostan con-

siders herself dressed without it. They rub it inside their hands and fingers, as well as at the roots of their nails, both of fingers and toes; while to heighten the brilliancy of their eyes, they describe a black line close to the edge of the lid with a powder mixed in water, called *Soolmah*: this they perform by dipping a small wooden bodkin into the mixture, and drawing it gently along the eye-lash when the eye is closed.

This must have been an ancient custom in the East, for it is spoken of in the second book of Kings, "She put her eyes in painting." They also consider long hair as one of their principal ornaments, cutting it only when the moon is in the increase; and it cannot be denied that these women have the finest hair of any in the world; perhaps the quantity of oil which they daily apply to the roots, may be an additional reason for its being so extremely soft and luxuriant.

The Hindoos are uniformly tenacious in whatever respects ancient custom, but particularly so in regard to the difference of *caste*. A young Hindoo girl, of superior beauty, had by chance been seen and admired by a youth of the same religion, but of inferior *caste*. Knowing the latter to be an insurmountable barrier to the parents' consent, he at length prevailed on her to

elope with and marry him in his own village. Her family soon discovered their retreat, and contrived by a stratagem to get her again in their power. Accordingly, her mother was despatched to negociate the pretended reconciliation, and prevail on her to return, in order that the marriage might be properly celebrated at her father's house. The poor girl, delighted at the prospect of so fortunate an issue, readily accompanied her mother, and was received by her father and brother with open arms. When three days had elapsed, and no marriage feast been proclaimed, she began to suspect the treachery, and determined on seizing the first opportunity of returning to the husband she had chosen. A favourable one seemed to present itself; but she had not been gone long, before she was overtaken by her brother, who affected to sympathise with, and offered to see her safe home. The road lay through an unfrequented path, which taking advantage of, he drew his sword *; and severed her head from the body. She was found the next morning weltering in her blood. The father and brother were immediately apprehended, and, wonderful to relate, not only confessed the crime, but exulted in the accomplishment of it: nor was it in the power of

* The meanest peasant in these provinces wears a sword.

the Judge to punish them; for, unhappily, the Mahometan law, by which natives of every description are tried, is so arbitrary as to invest parents with unlimited authority over their children, even to the depriving them of life; and it being proved in evidence that the son only obeyed his father's orders, they were both acquitted.

The Hindoos are the original inhabitants, and by far the largest population in this country, although the sovereigns and chiefs are Mahometans, being descendants of those Tartar, Persian, or Arabic princes, that formerly conquered and gave laws to Hindostan. The Brahmins however remain despotic in all points that regard religion and superstitious ceremonies. These men worship bulls, peacocks, &c. Monkeys are also held sacred by them; and a vegetable called *toolsey*, with many other things that I do not at this moment recollect. They do not eat any thing that is not prepared by one of their own *caste*, and commonly dress their own food. To kill a Brahmin is one of the five sins for which, according to their creed, there is no expiation. There are a variety of *castes*, or tribes; but the order of pre-eminence is indisputably fixed. An Hindoo of *inferior caste* would not presume to adopt the customs of a *superior*; severe punishment, and even death, would be the consequence. A Hindoo, or any

other persuasion, may, on payment of a fine, and submitting to some trifling ceremonies, become a Mussulman *; but no one can become a Hindoo: he must actually be born of Hindoo parents, or he cannot embrace their religion.

The Hindoos are the only cultivators of the soil; and although now *peaceful* cultivators of it, they have not laid aside their ancient custom of taking into the field their sword and shield. They are merchants also, and bankers; consequently, *Patna* being a mercantile place, its principal inhabitants are Hindoos.

On quitting *Bankipore* we travelled on a fine level road, for about eight miles in a straight line, to *Danapore*, the military station of this district for infantry regiments. Here are excellent barracks for nearly four thousand men, and good accommodation at a little distance for their officers. *Danapore* shows an extensive front to the Ganges, on whose bank it stands. It contains a capital bazar, and a number of good mechanics, by whom furniture and carriages, in the European style, are neatly executed. Leather is also cured and dressed here in a superior style. Their boots, shoes, harness, &c. are equal to those brought from England. Some English shop-keepers have settled at this place;

* Mussulmen are forbidden by their religion to take interest for money, they therefore seldom engage in trade.

but the natives imitate so well, that, I am told, my countrymen do not find the business answer. Wax candles are better made here than anywhere, and are indeed most excellent; in short, either here or at *Patna*, every thing for ornamenting house or person may be procured for money.

From hence we proceeded to *Moneah*, distant only eight miles. This was formerly a station for cavalry; but since the acquisition of territory in the western, or upper provinces, it has been evacuated, and bears at this time no trace of a cantonment. The village of *Moneah* consists of one street a mile and a half in length; beyond which are many religious buildings of considerable antiquity, all in good repair. In the centre of each enclosure is a deep square pond, enclosed by brick walls, not higher than the foot-path, with steps down the four sides, ornamented by figures carved in stone.

The evening of our arrival happened to be a festival, so that we had the pleasure to see these temples decorated with flowers, brilliantly illuminated, and thronged with people. Their musical instruments do not in general produce agreeable sounds to an English ear; but really, on this occasion, they were rather pleasing than otherwise. We found here such fine pasture for the cattle, that we halted the next day to indulge them. I also remarked some fine *peeple*

trees, the branches and leaves of which form the principal food for elephants.

We now crossed a wide navigable river, called the *Soane,* famous for beautiful pebbles and the salubrity of its water, and took up our abode for a few days at the house of the Judge at *Arrah,* whose Lady had been many years collecting these stones, and had a very valuable assortment: they bear a high polish, and vary considerably as to colour. The most curious and admired are pure milky white, with a small green weed in the centre of each, as distinctly traced as if it had been done with a pencil. She kindly presented me with a set, and we parted reluctantly on both sides. *Arrah* is a notorious place for snakes.

Our next encampment was at *Moraad Gunge.* The road to it is remarkably good, and beautifully diversified with trees. We passed through long vistas of different kinds, completely sheltered from the sun. This is a plentiful country for geese, and no less famous for banditti, who often surprise the sleeping traveller with a drawn sword, sharpened at either edge, flourishing over him. They seldom attack armed persons, their chief object being to obtain plunder, with which they are off like lightning; and the detection of them is very difficult.

Bodgepoore, the next place we came to, is one of the least civilized we had met with, and we

might be truly said to have quitted the haunts of tigers, and entered the more ferocious ones of men. Scarcely had we retired for the night, before an alarm of thieves was given; but our people being upon the alert, it soon subsided. A short time afterwards an immense cavalcade, on foot as well as on horseback, and in vehicles of different descriptions, passed by, which we understood to be a wedding party conducting the bride, daughter to a rich merchant of *Patna*, to her future habitation, and that the wealth with them was considerable. All was again quiet, but not destined to remain so; for presently we heard the report of fire-arms, and concluding that the new-married couple were attacked, most of our servants instantly followed their master in the direction whence the sounds proceeded, and fortunately arrived in time to save the property, but too late, alas! to prevent bloodshed—two of their attendants were already cut down, never to rise again in this world. The *banditti*, or *dakoities*, as they are called, upon perceiving so strong a reinforcement made off, vowing vengeance against all parties. These robbers are pretty accurately conjectured to be in the pay of a rajah who resides there. Some years ago, before the country was cleared of underwood and thicket, no person could pass that road without being attacked; but on the appointment of Mr. Deane,

to the collectorship of *Arrah*, he caused the *jungle* to be cleared away, and the lands put in a state of cultivation; so that having no shelter, they were afraid to continue their depredations, which are not any thing like so frequent as they were before.

Indigo flourishes particularly well in this part of India.

CHAPTER VII.

THE next morning we reached *Buxar* to breakfast, and were most hospitably received by the Colonel Commandant and his family, who reside in the fort. Seven ladies and four gentlemen assembled at this meal—a disproportion very unusual in this country. The battle of *Buxar*, with the reduction of its fort, makes no inconsiderable figure in history. Some monuments of the English officers that fell before it still remain. It is now a station for invalid pensioners of the Company's European regiments. From the eminence on which it stands, being not more than a hundred yards from the Ganges, the windings of that river are seen in great perfection: the vast extent of country it commands, altogether forming a most delightful prospect.

Soon after breakfast, a servant of the Colonel's came running in to say that a tiger had been seen in a patch of sugar-cane near the village, and that many people were gone out after him; elephants and horses were immediately ordered to be got ready, and our gentlemen sallied forth. About an hour after, a clergyman, one of the party, returned, more pale if possible than Hamlet's ghost. He had seen the tiger, been thrown from his horse, and scrambled back he

knew not how. We could scarcely pity him, for he had mounted in spite of all remonstrance. Every one told him how dangerous it was to pursue a tiger in any other mode than on an elephant: but he had "a remarkably steady horse," who would start at nothing, and gallop away from any thing:" the latter proved true; for he galloped away from his master, and was not heard of until the evening. The other gentlemen succeeded in killing the tiger, who received nineteen rifle balls before he fell.

On the first of May we bid adieu to our friends at *Buxar*, and crossed the Ganges to *Mahomedabad*, a town about twelve miles from the opposite shore. The road to it was pretty fair; many large groves of mango and tamarind trees appeared near it; in one of the former they had pitched our tents. A canal runs through the town, navigable only in the winter season, but at all times containing a sufficient quantity of water for the purposes of irrigation. The distance from hence to *Ghazipore* is nearly the same, and a delightful drive it is, being chiefly between rows of large trees on a broad level road.

Although solicited by the Judge of *Ghazipore* to take up our abode at his house, we preferred pitching the tents on a plain between the military and civil stations, that we might be near our friends at both. On the day of our arrival we dined with the General in command, and the

day following with the Judge of the district. The heat of *Ghazipore* at this season is beyond description: the soil is a deep sand, which when thoroughly heated continues so for a length of time; while the country is flat, and every where covered with buildings. It certainly felt many degrees hotter here than at *Buxar*. *Ghazipore* is famous for the manufacture of cloth, particularly of the kinds used for shirts and bed-linen, which, besides being beautifully fine, are very durable. Otta of roses, and rose-water also, are produced here in great perfection; indeed the country round *Ghazipore* is one complete rose garden.

On the morning of the 4th we quitted *Ghazipore*, and reached the village of *Niah Serai*, where a patch of fine large mango trees afforded us ample shelter; near them was a well with plenty of water, pure to the eye, but extremely nauseous to the taste; from which we judged it to possess some chalybeate properties.

From hence we continued our route to *Sidepoore*, or rather a few miles beyond it. As the morning proved remarkably cool for the season, and the road good, we did not halt there, but proceeded to cross a ferry over the river *Goomty**, so called from its numerous windings. This stream is fortunately narrow, for the boats are

* The Goomty swarms with otters.

mere nut-shells, and badly constructed. Our tent was close to the opposite shore. From this place to *Chobipore* we drove the next morning, chiefly through ravines, and within a short distance of the Ganges the whole way. Four years ago this road was almost impassable; it has lately undergone a complete repair, and is now comparatively good.

From *Chobipore* to *Benares* is a beautiful drive on an excellent road, between avenues of trees the whole way. We reached the house of a friend to breakfast, and remained there until the 10th, dining the first and last days with him; and, the intermediate ones with the General commanding, and the Chief Judge of the Court of Appeal.

Benares is one of the largest cities in India, and perhaps the richest. It extends five miles along the bank of the river, and three miles inland. It has never been completely conquered by the Mahometans; between whom and their Hindoo neighbours no good understanding prevails. It requires no little vigilance on the part of the British Government to keep them tolerably civil to each other. Half the city is inhabited by Hindoos, the other half by Mussulmen, as perfectly distinct as if the division were marked by a line; yet, during their festivals, it is the most difficult thing in the world to prevent their interfering with each other. This is the only

place in which so rooted an enmity appears, and it is kept alive by the Hindoos boasting that this, their most sacred city, was never conquered. It is a system of policy on the part of the English to protect, as far as is in their power, the religious ceremonies of both; since it is chiefly owing to these means that we keep our possessions in the country. *Benares* is particularly reverenced by the Hindoos, as they have a tradition that their principal deity sprung from thence. At particular seasons of the year it is the resort of pilgrims from all parts of the eastern world. The Hindoos, its ancient inhabitants, were attacked, and for a short time overpowered, by the Emperor *Aurungzebe;* but by degrees regained their footing, and are at this time the greater proportion of its inhabitants. This prince, in order to evince his triumph, caused the places of Hindoo worship to be only *partially* destroyed, and *Musjeeds,* or Mussulman ones, to be erected on the same scite. This pitiful act has been the source of much discontent, and even bloodshed. In the month of November, 1809, so serious a dispute arose in consequence, that it became necessary to send for troops from *Ghazipore* to assist those stationed at *Benares,* to prevent a general massacre; and it is highly probable that while a vestige of these ancient buildings remain, their animosity will not subside. There is always

praying going on, of one kind or other—the streets are overrun by their different priests. When the Brahmins wish to assemble a congregation, or at the usual hour of prayer, they mount to the top of one of the minarets and blow a horn; and this happens two or three times a day; while Mussulmen go about tingling a little bell.

You may always know when a Mahometan is becoming desperate or enraged, by his turban being pulled over the left temple, leaving the other side exposed. On this signal, those of his friends who are inclined to support him, arm themselves, rally round, and soon the affray commences. "Go, set thy turban straight," is a kind of defiance, expressive also of contempt, which they are a good deal in the habit of using to each other. This puts me in mind of an old saying, "Do you cock your hat at me?"—"Sir, I cock my hat."

There are a set of people (Mussulmen) at this place called *bankas*, or prize-fighters, who are often extremely troublesome. An English gentleman was met, a short time since, by one of these on a narrow tracking path by the side of the river, where there was barely room to pass: neither seemed disposed to turn out of a straight line; but putting on a very fierce look, the Mussulman pulled the turban over his left eyebrow, and drew his sword, muttering *kaufur*, which means infidel. The gentleman had no-

thing else for it, than to make a dart past, and push his opponent down the bank; but his life would have paid the forfeit of this temerity, if he had not quickly escaped to his boat, and shoved off.

This place is justly celebrated for the beauty of its manufactures, particularly of gauzes, (white and coloured,) either spotted, sprigged, or striped, with silver or gold, worn by natives of rank as turbans; also a kind of stuff for dresses, called *kinkob:* this is composed of different coloured silks, brocaded with gold or silver sprigs, forming a valuable and superb texture. In the houses of great men, you frequently see cushions (the only seats they use) covered with it. Ivory is turned here with great taste, particularly chess men, a game of which natives of rank are generally fond. It is likewise a good place to purchase pearls, diamonds, and other precious stones, as well as shawls; there being a number of merchants residing here who trade largely in these articles; sandal wood, boxes, children's toys most beautifully executed, &c. &c. They also excel in the art of dyeing, their colours are remarkably fine.

Mahometans have four important periods in the year. First, the birth of Mahomet, which continues seven days, when every Mussulman that can afford it kills a goat to regale his friends.

The second is the fast of the *Ramzaan*, or *Ramdaan, (Lent,)* commencing on the first of September, and including the period of thirty days, in which time Mahomet is said to have travelled from *Mecca* to *Medina*. During this season his followers are required to abstain from animal food. A strict observer will not smoke tobacco, or drink water, from sun-rise to sun-set, or omit attending prayers at the mosque at noon, where every one mutters his own; and when the *moollah* (priest) thinks they have had sufficient time, he begins. Every Mussulman, when he prays, sets his face towards *Mecca*, first standing, then sitting on his heels, bending his body forward at intervals, so that his forehead may touch the ground at each obeisance. The Ramzaan ends by a grand feasting.

The third is the commencement of their new year, computed by the lunar month, when the property of every man is estimated, and a tenth of it collected to support the poor. On this occasion they cleanse, thoroughly repair, and beautify their dwellings.

A fourth is called the *Moharum*, to commemorate the deaths of *Hussan* and *Houssein*, two brothers, who were killed on the plains of *Kerbela*, near *Mecca*, in endeavouring to defend each other. It commences on the 10th of October, and lasts ten days; during which the Ma-

hometans wear green turbans, their mourning colour, as is yellow that of rejoicing. During this period they march in procession through the streets, following a decorated bier containing two coffins, round which they occasionally discharge fire-arms to denote the cause, flourishing drawn swords, &c. It is extremely dangerous for a person of a different persuasion to touch any part of this paraphernalia; for those who accompany it are worked up to such a pitch of fanaticism, that they would not hesitate to sacrifice him on the spot. It is really lamentable to see with what vehemence they beat their breasts, crying out, "Houssein, Hussan, Hussan, Houssein," until they are so bruised, and hoarse that you can scarcely hear them. Several of these biers are seen in different parts of the town, which in the evening are surrounded by lamps. The people watch them to prevent their being extinguished. *Houssein* was the son of *Ali*, and married *Fatima*, the daughter of *Mahomet*. *Ali* was *Mahomet's* nephew.

This mournful scene is immediately succeeded by a festival of the Hindoos, sacred to the *God of Wealth*. It is the beginning of *their* year, and answers by our computation to a period between the 15th of October and the 15th of November, as the moon happens to be, commencing on the tenth day after the full moon. On this occasion they illuminate their houses and temples; dress

in their best apparel, covered with wreaths of flowers; parading the streets with music, fire-works, &c.; and indulging in every species of dissipation. Previous to this festival the Hindoos whitewash their houses, merchants take an account of their stock, and settle their yearly accounts; when their treasure chests, covered with silk and flowers, are carried triumphantly before them.

On the 10th of May, the wind blowing intolerably hot, we bid adieu to *Benares*, making a march of sixteen miles to a large town called *Tumunshabad;* and the next day proceeded to *Gopee Gunge*, where I purchased some carpets equal to those made at Wilton, in Wiltshire. This place is twenty miles from our last encampment. From hence to *Sidabad* the road was very indifferent, particularly for the last eight miles, which being in the dominions of the *Nawaab of Oude*, whose seat of government is at *Lucknow*, some distance from it, had been totally neglected; and so dangerous is this part of the country considered on account of thieves who murder as well as plunder, that we made *one* long march, instead of two short ones, to get out of it, although met at *Sidabad* by two armed horsemen, sent by the Judge of Allahabad for our protection; but "a burnt child dreads the fire," and we had on a former occasion owed our lives to stratagem at this very place. The

attacking party creep into the camp upon their hands and knees, armed with two-edged knives, quite naked, and oiled all over to prevent being caught; and often come in such numbers, that it is impossible to escape them.

We now entered a ferry-boat, in order to cross over to *Allahabad*, which is situate on the opposite bank of the *Ganges*. Not without difficulty was this desirable end accomplished; for about midway, a bank of sand had lately made its appearance, extending at least a quarter of a mile over. This it was necessary to pass, and re-embark, as we were told, on the other side of it. This bank being a quicksand, I was advised to keep moving while the horse was putting into the carriage; and even in that short space of time he sunk considerably above the fetlock joint, which so alarmed him, that the moment we were seated he plunged forward, darting carriage and all into the opposite stream. Fortunately for us, it proved fordable; but the force of the stream carried us much lower down than we intended to have gone. For above fifteen minutes we were in this perilous situation. To say that I had no fears, would be deviating from the truth—I certainly did feel considerably alarmed, but endeavoured to suppress it, that I might not confuse my charioteer. The water was one instant running through the carriage, the next, one wheel was upon a bank of sand,

and then we sunk altogether in a hole. The horse was powerful, and he had a skilful driver; so that, with the aid of Providence, we at length landed in safety. An almost perpendicular bank of three or four feet, to ascend, was nothing after the danger we had passed; and the horse did not seem less sensible than ourselves of our escape, for with one plunge he drew the carriage upon even ground. Here we met the Judge's chariot, which conveyed us to his house about three miles farther. *Allahabad* was formerly a fortified city, with a strong fortress and palace, built by the Emperor *Acbar* at the confluence of the rivers *Jumna* and *Ganges;* but having for some years been neglected, it was rapidly falling to decay, until repaired and garrisoned by the British Government. A considerable revenue is derived at this place from the *Mahrattas*, who come at particular seasons of the year to perform their ablutions. The new city is a mile and a half inland. Fish is particularly fine here, and in great abundance.

During our stay at *Allahabad*, it was understood that a Hindoo woman had signified her intention to end her existence on the funeral pile of her husband. The Judge, with whom we were on a visit, sent for her father, and endeavoured to prevail on him to dissuade her. He said he had done all he could; but she was firmly determined upon it. The Judge then

sent for her, but talked with as little success; she was bent upon immortalizing her name, and, as she said, of showing her family the way to heaven. In short, the day was fixed, and a gentleman who was present gave me a description of this horrid ceremony. An immense concourse of people having assembled, her approach was announced by the blowing of horns and beating of drums: next came a number of *Brahmins*, bearing lighted torches, and singing some appropriate stanzas to inspire this victim of credulity, who followed, attended by her relations and friends, all bearing torches but herself. She was richly dressed, having her hands, neck, and feet, covered with ornaments. The dead body of her husband was carried on a bier immediately before her. It was then placed upon the funeral pile, the priests forming a circle round. The father and mother having led the young woman within the circle, left her there, and retired among the crowd. Music, or rather discordant sounds, struck up, and the *Brahmins* again sung, while she marched slowly round the pile; when, divesting herself of her ornaments, with wonderful presence of mind, she distributed them to her weeping friends; then, exchanging her veil of white muslin for one of crimson, she was presented with a lighted torch, (the *Brahmins* meantime exhorting her by songs and gestures to be firm,) and again

marched round the pile. She stopped a few moments, *salaamed* to all she knew, then putting the torch into the hand of her father, she calmly ascended the funeral pile, and seated herself by the side of her husband, amid the shouts and plaudits of the multitude. Her father, he believed, set fire to the pile; but a number of torches were instantly applied, drums beating, trumpets sounding, horns blowing, and guns firing, so that all was at once a scene of confusion and noise, sufficient to have drowned her cries if she had uttered any. Among other things, he observed that they threw a quantity of oil, salt, and dry straw, to increase the fury of the flame; and in less than ten minutes, nothing remained but ashes. What rendered this sacrifice the more unnatural, was, his being an old man, and she a young woman; but then he was a Brahmin! and it is considered incumbent on the widow of a Brahmin to pay this respect to his remains, or become an outcast from her family for ever. These unfortunate women are taught to believe that, by this single act, they expiate not only their own, but the sins of all their family, and that their souls fly instantly to Paradise. In some instances, I was told that the priests are obliged to assist their exhortations by copious draughts of opium, which first intoxicates, then stupifies their victim. The British Government in India are doing all they

can to prevent the barbarous custom, by not suffering it to take place within reach of their troops; but the deluded natives find means to evade their vigilance.

The origin of this sacrifice is by some imputed to the extreme jealousy of the men, others to the conduct of the women themselves, who are uniformly skilled in the properties of herbs and drugs, and have not unfrequently been known to have recourse to them, on finding themselves mismatched in wedlock. Girls having no option, are often married to old decrepid men, who use them like slaves, and are so jealous, that when out of their sight they are invariably under lock and key.

Tradition indeed relates, that the circumstance of poisoning husbands was at one time so frequent, that the *Brahmins* established this mode of securing their own safety.

The day following I was attacked by inflammation on the lungs, which detained us here for several days. We then proceeded to *Konkerabad*, distant from *Allahabad* twenty-four miles; but, with the assistance of our friend's horses, we were enabled to accomplish it with great ease. Our pedestrian domestics made two marches of it—they were accordingly dispatched the day before. We drove next day to the house of a friend at *Kurrah*, twelve miles farther, where we remained two days.

Kurrah is a very ancient city, formerly carrying on considerable traffic in cloth, muslins, table-linen, &c. The remains of some magnificent mausoleums are still in existence. This, like most other Mussulman towns, is well supplied with poultry, eggs, milk, vegetables, and fruit, and every other requisite for travellers. Diamonds are found in this province; but they are not an article of commerce, on account of the great expense necessary to work the mines.

The heat of the weather had now become so great, that it was judged preferable to march in the evening instead of the morning; we consequently started about six o'clock on the 2nd of June, and pursued our journey as far as *Haut Gong*, a place of great antiquity, but rapidly falling to decay.

CHAPTER VIII.

HERE the remains only of spacious mansions are to be seen. The country is overgrown by a thick low jungle, (underwood,) through which the road lies—it is consequently very bad. A recent and partial storm of rain had fallen so heavily that we actually waded through mud for nearly fourteen miles. Two miles farther brought us to *Futtehpore*, where we occupied the house of a Nawaab for two days, which gave us an opportunity of seeing the place. It is a large town full of inhabitants, chiefly Mussulmen, some of whom were very attentive in showing the beauties and curiosities of it, and, amongst others, a jail that had lately been built by Government, where the prisoners supported themselves by working at the loom. This is a great punishment to the generality of them, who would otherwise sit with their *hookahs* in their mouths, listening to a twice told tale, and smoking until they fell asleep. It happened to be Friday (their Sabbath) when we were there, so the looms were not at work; but the plan pursued is most excellent. Whatever a man can earn beyond what is necessary for his support, forms a fund, which is given to him when the term of his pro-

bation is expired, in order that distress may not be pleaded as an excuse for crime.

Between *Haut Gong* and *Futtehpore* is a village, famous for turning wooden utensils; we purchased some that were extremely neat. The country is flat and low; the surface of it is a fine white sand, in many places overrun with a small prickly bush, in others with a broad-leafed shrub, called *dok*, from which exudes a gum that produces an elegant varnish for the painter, and a valuable article in medicine.

As the moon was not expected to rise until a late hour, we commenced our journey this evening by torch light. About eight o'clock we came to a spot where, the guide told us, seven native travellers had been murdered ten nights before, and the perpetrators had not yet been apprehended. This account led me to scrutinize the countenance of the narrator, for, as it is customary to take guides from one village to another, they are sometimes conjectured to be a party concerned in these transactions; I could discover, however, nothing but vacancy in his. It is lamentable to find instances of cruelty and avarice so common. So great is the thirst of gain in this country, that for a single rupee they have been known to deprive a fellow-creature of existence; and were they not by nature cowardly, they would be a most formidable people to live amongst. But, strange as it may

appear, there is an awe about a European that they cannot overcome, unless he be asleep, and then he takes care to be well guarded.

Murder, by the Mahometan law, is in many cases no crime. I have been astonished to read, in some of our periodical publications, a character of these people so different to what they deserve. In a late philanthropic magazine, it was truly laughable to peruse lines setting forth their "mildness," "beneficence," "patience under oppression," &c. &c.; and with respect to Mahometans, there are not a more dissolute set of people in the universe, both men and women—the former being, almost without exception, treacherous and tyrannical; the latter cunning and deceitful, preserving towards their superiors the outward appearance of respect, while they are secretly planning to defraud him. Thus the servant, who daily plunders your property, never approaches but in an attitude of submission, putting his hands together, and touching his forehead with eyes cast on the ground. Their women are adepts in blandishments: instructed in them from their infancy, they rival every other nation, possessing a servility withal that gives them unbounded influence over their European protectors, (infinitely more, I am told, than the most accomplished female of his own nation can attain,) whose pockets they fleece to support an indigent admirer, or

itinerant *fakeer*. I have known men who, although in other respects sensible men, and of a decisive character, to have been in the hands of these women as clay in the hands of the potter, perhaps even more easily moulded. I speak of Mahometans, for Hindoo women never live with any but their own *caste*, and are more respectable in every point of view. *Their* mode of life differs little from that of the wives of labourers and mechanics in Europe. They are not, like the Mussulmans, confined to the *zenanah*, but assist their husbands in his occupation, draw water from the well for household purposes, and dress his food; while the others do nothing but adorn their persons, study deception, and smoke their *hookahs*. A man, by the Mahometan law, is allowed four wives; and he cannot imagine a greater luxury than being stretched on a *charpiah*, with a hookah in his mouth, listening to an old *fakeer* who relates Persian stories, with one or two of these women to fan and *champoo* him.

Both Hindoo and Mussulman are equally fond of money: they will quit the kindest master in the world for a few additional rupees. I do not mean to assert that this rule has no exceptions, for I believe there may be many; some, indeed, have come within my own immediate observation—I speak only of the generality. I have known Hindoo servants so attached to their masters, as never to quit the bed-side when they

have been ill, except to eat their necessary food; but such instances are very rare.

The occupations of servants in this country are so distinct, that it is necessary to have some of each religion in your establishment, and even some of no *caste* at all; for neither Mussulman nor Hindoo will sweep the house. Kitchens are always at a distance from the dwelling-house, or *bungalow*, on account of the effluvia. This prevents the master or mistress from attending so much to the interior management of it, as they perhaps otherwise would do; a *khansommah* therefore, or house steward, is considered necessary, who takes complete charge of every thing in this department, even to the hiring a cook and helper. The *khansommah* is also answerable for all the plate, china, glass, and table-linen, and has authority over all the Mussulman servants. The person who fills this situation is generally a man of respectability, and of some property; he gets much higher wages than any of the others—seldom less than thirty, sometimes fifty rupees a month. Two *kismutdars* are the usual proportion to each gentleman or lady, to wait on them at table, either at home or abroad; and there is an established custom amongst them, not to wait on any other person, unless particularly ordered so to do. The dress of all Mussulmen is made alike, the colour and quality varying according to the taste or wealth

of the wearer. White muslin, with plain-coloured turbans and waistbands, is the usual dress of this description of people. They never allow their wives to take service, unless driven to it by necessity.

These *gentlemen kismutdars* being much too fine to clean knives or plates, that service devolves on a *masauljie*, who also carries a lantern, and fetches things from the *bazar*. This is the most useful servant about the house; for not being of a high *caste*, he does many things that the others would refuse: he never makes his appearance within the bungalow, but when called for. The *kismutdars* stand behind your chair, and hand you every thing but liquids, which being cooled in ice or saltpetre nine months out of the twelve, is the business of the *abdar*, or butler. The first appearance of the *kismutdars* is with the breakfast, a pretty substantial meal, consisting of fish, boiled rice, hot rolls, an omelette, chicken *kooftas*, (made like forcemeat, and fried in small cakes, very nice and dry,) boiled eggs, cold ham or tongue, potted meats, orange marmalade, toasted bread, a small loaf or two, butter in silver vases, (surrounded with ice to keep it cool,) plenty of fruit, and in the centre of the table either a silver bowl filled with milk, or a glass vase with flowers. The coffee apparatus is placed at one end of the table, served out by one of the *kismutdars;* the

tea-things at the other, by the *khansomer*. Urns are not made use of, on account of their heating the room; (the tea-pot is taken outside to be filled;) neither are tea-boards ever seen in India. After this, you see no more of the *kismutdars* until one or two o'clock, unless they are called for, when they bring in a meal called *tiffin*, which may be explained by an early dinner, containing all the delicacies of the season. For this meal invitations are seldom sent, but every body is welcomed to it who happens to arrive at the time. About three o'clock the party separate, take each a book, and repose on couches until sun-set. From two o'clock until six is considered the hottest part of the day, during which the natives uniformly sleep. At six, it is customary to dress and take a ride (or attend parade, if in the army) until dark, and then return to dinner; after which, few people take any thing more than a dish of tea or coffee. Suppers are not general in India.

I must now speak of the rest of a gentleman's establishment, viz. eight or ten (which is called a *set*) bearers to carry his palankeen; an *hircarah*, or running footman, to go before it with a spear; a *sirdar*, or head bearer, and his assistant, who also act as valets, clean the furniture, make the beds, and take charge of the linen. Under these are one or two tailors, (a

dirjee,) who sit cross-legged in the *verandah*, and some sweepers of the house. But I have not yet mentioned the whole complement of servants necessary to form an establishment, as most gentlemen have their own farm-yard, and kill their own mutton.

A *bhery-wallah* is therefore necessary to take care of the sheep and goats.

A *moorgy-wallah* for the poultry.

A *soor-wallah* for the pigs.

A *gorry-wan* for the bullocks.

A *mahawat* to take care of, and drive the elephant.

A *sur-wan* for the camels.

A *syce* and grass-cutter to each horse.

A carpenter to repair fractures.

Two or three gardeners.

And a *clashie* to pitch tents, and flog them all when necessary.

After these come the women servants, and washerman's family. Where there are no children, *one* ayah and her assistant are sufficient; but it is usual for each child to have a separate servant: and all that I have enumerated live in huts on your premises, placed in some obscure corner where they cannot be seen. The grounds are generally extensive, and seldom without inequalities, particularly on the banks of the Ganges, so that they are easily concealed.

The idea one has of a tailor in England, by no means answers the description of a *dirjee* in India. They are, properly speaking, *sempsters*, or as *sempstress* in the female, so *sempster* in the male. They make up no gentlemen's clothes, except they be of cotton; but are exceedingly expert in making ladies' dresses, especially from a copy, which they imitate with the greatest exactness. I once knew of a ridiculous circumstance that happened in this way. Gentlemen in India, during the hot season, wear fine white jackets, made of shirt cloth. One of these being a little torn at the elbow, was given to the *dirjee* to repair, and he put a small patch upon it: a short time afterwards, the gentleman, to whom it belonged, wished to have some new ones made, and this being inadvertently given for a pattern, all the new ones appeared with precisely the same patch on each elbow.

But to continue my journal. The road from *Futteh-poore* to *Kalian-poore* is sandy, and particularly distressing to the eyes from being so very white. The soil, indeed, seems every where to be impregnated with alkali. The saltpetre produced in this country is a source of great wealth to the Honourable the East India Company. The road from *Kalian-poore* to the village of *Sersowl* is as bad as a road can be.

Scarcely were the torches illumined, (about an hour after we started,) than one of the springs

of our carriage gave way: my charioteer however contrived, by means of a pocket handkerchief and a piece of rope, (we found in the seat,) to fasten the two parts together. With this contrivance we were getting on tolerably well, every moment flattering ourselves that the road might mend, or, at all events, hoping that it would carry us on to the next village, where we could get it properly repaired; when, what should appear but a rapid stream, with a steep bank on either side. I confess I viewed it in absolute dismay. Our carriage now so unsafe, all other conveyances far behind, and with no other light than torches, it was really an appalling sight; but *necessity*, we are told, has no law; so down we went, splashed through the water after our sable guides, and happily reached the opposite shore without a ducking. The next evening brought us to *Khanpore*, having in three months safely completed a journey of eight hundred miles in the same open carriage, and a most delightful journey it was. Our cattle and servants, as may be supposed, required a little rest, which determined us to remain a few days in this cantonment. It is the principal depôt for the Bengal army, containing seldom less than ten thousand troops, including a regiment of His Majesty's Light Dragoons, and one or two of infantry, besides the Company's artillery, with Seapoy corps, both cavalry and infantry, of-

ficered by European gentlemen. It is likewise the head-quarters of the army, the Commander-in-Chief residing there. An invitation to a dinner, ball, and supper, at the Judges, was the consequence of this delay—we sat down, a hundred and ten persons, at table. A friend of ours, who at this time commanded the troops at Lucknow, being anxious to see us before we proceeded to the frontier, as we were now within a night's run (fifty miles) of Lucknow, we availed ourselves of the opportunity; and as the most expeditious mode of reaching it, proposed travelling by *dak*, that is, in palankeens, with relays of bearers every ten miles. No sooner did the Nawaab *Sadut Alli* hear of our intention, than, with that attention to British subjects for which he was justly famed, he sent his own post chariot and four to meet us. I cannot say that we were perfect strangers, having on a former occasion spent a month in one of his palaces.

The city of Lucknow, excepting the Nawaab's palaces, is neither so large nor so splendid in appearance as that of *Benares; his* premises are of course superb, and his stud exceeded both in quality and number that of any other potentate. His table, to which all the English of any rank were welcome, had in every respect the appearance of a nobleman's in England; and no nobleman of any country could possess greater suavity of manners, or more genuine politeness. At

the time I am speaking of, he was about fifty years of age; his figure tall, athletic, and commanding, with features expressive, and rather handsome; his complexion by no means dark for a native, and his eyes a fine hazel. On his table were always three distinct dinners—one at the upper end, by an English cook; at the lower end, by a French cook; and in the centre, (where *he* always sat,) by a Hindostanee cook. Hog-meat, wine, and turkeys, being forbidden by the prophet Mahomet, he allowed himself the latitude of selecting substitutes; accordingly, a bottle of cherry brandy was placed on the table by him, from which he pledged his European guests, and called it English syrup; while the hams on his table (which all came from England) he called English venison, and therefore ate with impunity. He was certainly not a Mussulman at heart; for I have frequently heard him ridicule their prejudices. He passed his early years in Calcutta, chiefly in English society, and had unconsciously imbibed many English ideas. He is styled the Grand Vizier, and was placed by our Government upon the throne, to which by birth he was entitled, but by usurpation he had nearly lost. He travelled to Lucknow as an English gentleman, incog. in a palankeen, and just got within the city gates in time to prevent them from being closed against him. He was a staunch ally to the British Govern-

ment; of which he gave convincing proof when the army under General Lord Lake was preparing to take the field against the Mahrattas. Being in want of carriage cattle, he voluntarily furnished six hundred camels, five hundred horses as an addition to the dragoon regiments, a hundred and fifty elephants, and a thousand bullocks, besides baggage-waggons innumerable. In the second campaign also, when the officers and men were seven months' pay in arrears, he advanced Government twelve lacs of rupees, for eighteen months, without any interest. No man could have behaved more handsomely, and very few would have been half so liberal. He understood the English language perfectly, and wrote it correctly, but could not pronounce the words. Knowing my predilection for poetry, he presented me with the folfollowing specimen, in manuscript, written by

LEBITT BEN RABIAL,
ALAMARY,
A Native of Yemen, and contemporary
with Mahomet.

"*On the Return of a Person, after a long Absence, to a Place where he had spent his earliest Years.*

"Those dear abodes that once contained the fair,
Amidst Mitatus' wilds I seek in vain;
Nor towns, nor tents, nor cottages are there,
But scattered ruins, and a silent plain.

The proud canals that once Kayana graced,
Their course neglected, and their waters gone,
Among the levelled sands are dimly traced,
Like moss-grown letters on a mouldering stone.

Kayana, say, how many a tedious year
Its hallowed circle o'er our heads hath rolled,
Since to my vows thy tender maids gave ear,
And fondly listened to the tale I told?

How oft since then, the star of spring, that pours
A never-failing stream, hath drenched thy head;
How oft, the summer's cloud, in copious showers,
Or gentle drops, its genial influence shed?

How oft since then, the hovering mist of morn
Hath caused thy looks with glittering gems to glow;
How oft hath eve her dewy treasures borne,
To fall responsive to the breeze below!

The matted thistles, bending to the gale,
Now clothe those meadows, once with verdure gay.
Amidst the windings of that lonely vale,
The teeming antelope and ostrich stray.

The large-eyed mother of the herd, that flies
Man's noisy haunts, here finds a sure retreat,
Here tends her clustering young, till age supplies
Strength to their limbs, and swiftness to their feet.

Save where the swelling stream hath swept those walls,
And given their deep foundations to the light,
As the re-touching pencil that recalls
A long-lost picture to the raptured sight.

Save where the rains have washed the gathered sand,
And bared the scanty fragments to our view,
As the dust sprinkled on a punctured hand,
Bids the faint tints resume their azure hue.

No mossy record of those once loved seats,
Points out the mansion to enquiring eyes;
No tottering wall in echoing sounds repeats
Our mournful questions, and our bursting sighs.

Yet midst those ruined heaps, that naked plain,
Can faithful memory former scenes restore,
Recall the busy throng, the jocund train,
And picture all that charmed us there before.

Nor shall my heart the fatal morn forget,
That bore thy maidens from these seats so dear.
I see, I see the crowding litters yet,
And yet the tent poles rattle in my ear;

I see thy nymphs with timid steps ascend,
The streamers wave in all their painted pride,
The folding curtains every fold extend *,
And vainly strive the charms within to hide.

What graceful forms those envious folds enclose!
What melting glances through those curtains play!
Sure Weiras' antelopes, or Judah's roes,
Through yonder veils their sportive young survey!

The band moved on—to trace their steps I strove;
I saw them urge the camel's hastening flight,
Till the white vapour, like a rising grove,
Snatched them for ever from my aching sight.

Nor since that morn have I Nawarra seen;
The bands are burst that held us once so fast;
Memory but tells me that such things have been,
And sad reflection adds, that they are past."

The original of this was beautifully written in Persian, not as *we* write with a pen, but with a

* Those carriages that contain women are always surrounded by curtains.

sort of straight smooth reed, about the same size, similarly cut, and admirably adapted for the purpose. The Persians always commence an epistle by an *Aliph*, (the first letter in the Alphabet,) in order to signify the beginning; and write from the right hand to the left, or, as we should call it, backwards. They fold the paper narrow, and placing it on the palm of their hand, write with great facility.

A still more curious specimen of eastern phraseology than this, was sent to me once by a native gentleman, who had promised during my absence to visit my little boy, then a baby. It ran as follows:—

"To the Begum —— of exalted rank, source of radiance and dignity, may her good fortunes be perpetual!!

"After representing to the Presence illumining the world, that our fervent wishes for the honour of kissing the footsteps of her who is the ornament of the Sultanas of the East, are constant and never-ceasing; her slave begs to make known to the Illustrious Perception, that he this morning, when about two watches of the day were passed, agreeable to the commands resembling fate, presented himself at the threshold of the *Doulet Khannah*," (Palace of Riches,) "now darkened by the absence of its brightest luminary; and having made known his desire, was admitted to the honour of beholding the radiant countenance of the infant, resembling in beauty the moon of fourteen days, when with inexpressible joy he perceived that the rose-bud, (in whose presence the flowers of the garden blush,) fanned by the zephyrs of health, was expanding with a grace far beyond his feeble powers of description. Having made the most minute enquiries respecting all matters fitting for him to be informed of, your slave learned that the infant,

and the two cypress-shaped damsels attendant on the threshold, pass their days in uninterrupted tranquillity. The fawn-eyed nymph *, whose beaming beauty fills with envy the splendid empress of the night; whose voice makes the plaintive bird of a thousand notes" (nightingale) "hang his head in despair; she whose fragrant looks cause to dissolve in sorrow the less odoriferous amber; with a grace which would have covered with blushes the lovely *Leila*, and made more frantic the enamoured *Mujnoon*, begged her humble assurance of eternal obedience.

"Thus much it was fitting this slave should represent;—what further trouble shall he presume to give?

"May the sun of felicity and wealth be ever luminous †."

While we were at Lucknow, a quantity of Worcestershire china arrived, that had been sent to the *Nawaab* from England. He was as impatient to open it, as a child would be with a new plaything; and immediately gave orders for invitations to be sent to the whole settlement for a breakfast, *a la fourchette*, next morning. Tables were accordingly spread for upwards of a hundred persons, including his ministers and officers of state. Nothing could be more splendid than the general appearance of this entertainment; but our dismay may be more easily imagined than described, on discovering that his servants had mistaken certain utensils for milk bowls, and had actually placed about twenty of them, filled with that beverage, along the centre of the table. The

* The fawn-eyed nymph was the chief nurse.

† The above is a literal translation.

consequence was, the English part of the company declined taking any; upon which the *Nawaab* innocently remarked, "I thought that the English were fond of milk." Some of them had much difficulty to keep their countenances.

I cannot say that I regretted leaving this noisy city; for being just at the new moon, the natives had began, as is their custom, when not restrained by martial law, to blow horns about the streets, fire muskets, pistols, let off fire-works, &c. which was formerly the practice of the Jews on any festival or subject of rejoicing. In this country, the moment they perceive the new moon, all prostrate themselves on the earth, and offer up a prayer of thanksgiving; after which the uproar commences. In a military cantonment they are somewhat checked by watch setting, and patroles to keep the peace; here they are encouraged in it, and make a tremendous noise, both when the moon is new, and also when at the full. On either of these occurrences, the Mahometan as well as Hindoo religion enjoins their followers to bathe; and I have known some religious persons plunge breast high in the Ganges at twelve o'clock at at night, even in the coldest weather. After remaining a few moments in prayer, just at the instant the moon is supposed to be at the full, they make an offering of rice and flowers, which are gently placed upon the water, and float

down the stream. It is a pretty sight to see these wreaths floating down at the rate of six miles an hour, with a number of small lamps attached to them.

It is not from seeing *much*, but in reflecting on what we *do* see, that we gather instruction and amusement for our declining years.

CHAPTER IX.

From Lucknow, instead of returning to *Khanpore*, we proceeded across the country to *Futty-ghur*, where our camp equipage was ordered to meet us. It is the residence of the Commissioners for the ceded, conquered, and centre provinces, and is termed a *Sudder* Station, from containing a complete establishment of the Honourable the East India Company's civil servants, with only one regiment of Seapoys, a company of artillery, and the Commissioners' body-guard. It stands on the bank of the Ganges, about three miles from the large city of *Furrukabad*, which is inhabited only by natives, and is a great mart for trade. *Furrukabad* is one of the best places in India to purchase Cashmere shawls, and a fine description of cloth for neckcloths, called chandelly, which is brought from the Mahratta country, and is like Scotch cambric, only infinitely finer and more soft. The natives here, work well in gold or silver, and are ingenious mechanics. The principal part of the inhabitants at *Furrukabad* are Mussulmen. The Nawaab, bearing the title of the city, resides within it.

Having devoted a few days to our friends at

Futty-ghur, and despatched our tent equipage, on the evening of the 26th of June we were preparing to follow them in palankeens, when the clouds gathering portended an approaching storm, and we were much importuned to defer our intended journey until the morrow. I cannot say but that I felt well disposed to acquiesce; but my companion, who was the farthest in the world from being either self-willed or obstinate, appeared so bent upon starting that evening, that I could no longer oppose it; and the event proved him to be right.

Alas! the family we quitted, little thought that, ere the morning dawned, they should not have a roof to shelter them. Weak-sighted mortals as we are, we know not what an hour may bring forth! We saw the conflagration; and had I not yielded mine to better judgment, should all have perished in it. Scarcely were we out of the cantonment, before our friend's house was struck by lightning; and so rapid were the flames, that in a few hours it was level with the ground. The table, round which we had all been sitting, was the first thing shivered to pieces. Fortunately the family, who had attended us to our palankeens, did not return to that apartment; and, happily, no lives were lost.

About this time is generally the commencement of the rainy season, when storms of this

description are prevalent, often violent, but of short duration. The country between *Futty-ghur* and *Agra* is tolerably well cultivated, abounds in groves of fine mango and tamarind trees, and is plentifully supplied with well-water. From *Futty-ghur* to *Mynpoorie* we went in one night, and there found our tents. It is a beautiful spot, surrounded by groves of various description, some of them impervious to the sun's rays; and the country, far as the eye could reach, teeming with cultivation. The next morning's trip we made on an elephant; a heavy storm of rain that had fallen during the night so inundated the country, (which here lies flat for many miles,) that the only means of discovering the road was by observing where the water lay the deepest, so that we seemed to be passing along a canal. Our way for many miles of the journey lay across an extensive plain, which now presented one vast sheet of water, without even shrub or tree to relieve the eye. It occurred to my mind, that the spectacle Noah must have witnessed when he took refuge in the ark, was not much unlike it. Thus we travelled slowly on, the next fourteen miles, to *Shekoabad*, where our people had found a high dry spot to pitch the tents; and we were very comfortable, for the rain, as is frequently the case at this season, had been partial; not half so much had fallen *here*, as *we* had had. After

these storms, the sun seems to acquire additional power: so great was the heat to-day, that one of our camels died upon the road.

Before *Agra* came into possession of the English, *Shekoabad* was a frontier station, occupied only by a regiment of Seapoys, and two or three troops of native cavalry. These troops being suddenly called away on duty, the station was attacked and plundered by a party of Mahratta horse, or probably *Pindarees*, who put all the males (a few invalid soldiers) to death, and captured all the females. Amongst the latter was the wife of an officer, and her two children: one of these, being an infant, they inhumanly massacred; the other was about six years of age, and having gold ear-rings on, the barbarians literally tore them from her ears, and placing her behind one of them, while the distracted mother was guarded by another, they were conveyed to a fort in the Mahratta country, and there confined until an exorbitant ransom could be raised to liberate them.

These *Pindarees* are a race of wandering marauders, who, from a small banditti, have increased within the last few years to a considerable military force. Incapable of entering into bands of amity with any settled state, they supported themselves by plunder, and were in the habit of exercising the most atrocious cruelties, sparing neither sex nor age, and destroying

what they were unable to carry away. Thus they came suddenly upon the peaceful cultivators of the soil, while their numbers and warlike accoutrements rendered them altogether irresistible. Having by this means acquired large territorial possessions, always on the alert, they were prepared to assist any native power who might think proper to employ them. Indeed it is a well-known fact, that the armies of *Scindia* and *Holkar* were of this description. Emboldened by success, they at length openly attacked the villages which the English had taken under their protection. Our late successful operations, under the command of the Marquis of Hastings, have overthrown, if not totally annihilated, this formidable enemy; and since the war of 1818, the river Indus has become our frontier, while security and comfort have succeeded to the terror and misery formerly the lot of the inhabitants of these regions. Multitudes have already emerged from the hills, into which necessity had driven them, and now re-occupy their native villages. The ploughshare is again employed to turn a soil which for many seasons has lain undisturbed, save by the hoofs of predatory cavalry. Such exertions on the part of the British Government in India have immortalized us as a nation; I wish I could add, without any individual sufferings; but, alas! although successful as to the main object, we

have to lament the loss of many a brave soldier, not so much from the actual chances of war, as from harassing and fatiguing marches in an unhealthy country. I am assured by an eye witness of the dreadful scene, that in one day's march of fourteen miles, out of eighteen thousand souls, which the camp was estimated to contain, between seven and eight thousand were left dead upon the road. The same correspondent adds, "The number of native servants and camp followers who lost their lives upon this occasion is incalculable. None of us," he continues, "had above one or two servants out of twenty, who were able to exert themselves; and so suddenly were they attacked, that no man could flatter himself he might not be a corpse before the next hour." Several young men in the troop he commanded, singing and joking as they rode along, apparently in excellent health, would request permission to fall out of the ranks; they were so ill that they could not sit upon their horses; when, throwing themselves upon the ground, they were dead before the column had all passed. We have however the consolation of reflecting, that the war was not provoked by motives of ambition, or a desire of accumulating wealth, but entered into actually in self-defence.

Although in viewing the vast extent of territory over which our conquests have been spread,

and considering that in less than a century (from a small factory on the coast) we have become sovereigns of a mighty empire; that the population of India is not less than 100,000,000, and spread over a continent of more than 1,000,000 square miles; that the dominion of this kingdom extends over more than one third of this extent, and over nearly two-fifths of that population; it may perhaps be said that we have increased our possessions by gradual encroachments to what they now are. I can only state, from unquestionable authority, that the war of 1818 was not of this description.

The *Pindarees*, at the commencement of it, consisted of from 30,000 to 40,000 regular and irregular horse, receiving continual re-inforcements, and, from want of organization, incapable of being attacked by disciplined troops. They were a collection from the remnant of former wars; the refuse of disbanded armies; the rallying standard of all discontented, untractable spirits, of the restless and ambitious; rapid and decisive in their movements, they were generally successful in escaping pursuit, and only to be defeated when surprised. They provoked the war by a series of outrages, such as no government could hear of and not resent. In 1812 they made an irruption into *Bengal*, plundering villages, and carrying away the peaceful inhabitants into slavery; in 1813, into *Bombay*;

in 1816, accompanied by circumstances of unparalleled atrocity, into *Madras*, at which period instances occurred where a whole female population precipitated themselves into wells to escape falling into their hands, while fathers and husbands buried themselves in the flaming ruins of their miserable dwellings. *Scindia*, *Holkar*, and *Ameer Khan*, took this opportunity of entering the lists against us; but for a considerable time we had no reason to expect hostility from the *Peishwa*, a power so important, that all others sunk as nothing in the comparison. An attack of *Holkar* on our troops was the signal for general action, the result of which proved the complete defeat of our enemies. *Holkar* was soon obliged to surrender all the territory he possessed south of *Santa-poora;* and the campaign was carrying on most successfully, when the *Peishwa*, long a treacherous friend, now became an open enemy, and stood the acknowledged head of the *Mahratta* powers. From that moment our arms were of necessity directed against him—he was driven from his capital, and finally reduced from the "exile of a wanderer, to the bondage of a captive." He is now in confinement at *Benares*. The Rajah of *Nagpore*, with whom we had signed a treaty of peace in 1813, also turned traitor, although indebted to us for his throne. *He* was repelled with similar courage and success.

Our army at this time consisted of 90,000 men—of these 10,000 only were English; and although the native troops found many of their relatives, and much of their property in the neighbouring territory of the *Peishwa*, such was their fidelity to their employers, that, defying his threats, they carried frequent proofs to their European officers of his attempts to corrupt their loyalty.

In the whole twenty-eight actions that were fought, the superior management of the British arms was conspicuous; and between the months of November and June, twenty forts (some of them deemed impregnable) were taken and dismantled. The frontier that then remained to be defended by the British force, extended nearly two thousand five hundred miles. One of these reputed impregnable forts was *Huttrass*, near *Agra*, in possession of a *Jaut* chief named *Diah Ram*, a Hindoo prince of ancient family.

The *Jauts* are, properly speaking, cultivators of the soil, but have long been famed for their warlike achievements. Their origin has been variously represented: some believe them to have been *Rajpoots*, a race of people whose only occupation was war; and from turning agriculturists, that they lost the name of *Rajpoot*, and were afterwards known by the name of *Jauts*. However this may be, it cannot be denied that they are the most skilful husbandmen in Hin-

dostan, invariably quit the plough at the call of danger, and prove, if they ever did belong to the sect of *Rajpoots*, that they are not degenerated. The character of the *Rajpoots* for heroism in former times, when the distinction of *caste* was much more religiously observed than it is at present, is well known.

Diah Ram was related to the Rajah of *Burtpore*, and was secretly in alliance with other states who were hostile to the British Government. He gained his territory by conquest, but was afterwards deprived of it by the *Mahrattas*, and re-instated by the British Government.

Previous to our going to war with the *Mahrattas*, this Rajah entered into a treaty offensive and defensive with *us*, which he afterwards broke by assisting *Holkar*, a Mahratta chief. On the subjection of the latter, a fresh treaty was made with him, wherein it was stipulated that he should pay ninety thousand rupees into our treasury, adopt our system of police, disband his troops, and cease to coin money. This treaty was no sooner signed than broken. He continued the coinage, was irregular in the payment of his tribute, strengthened his fort, which became the receptacle of all the disaffected, and, to crown his perfidy, when four of our police officers had been murdered in his district,

he gave shelter to the perpetrators, and refused to give them up to justice.

At the time our troops attacked his fort at *Huttrass*, it was defended by five hundred pieces of artillery, with an outer fort, in which were twenty immense bastions, surrounded by a ditch, ninety feet broad, seventy-five feet deep, and containing six feet of water.

The town is a rectangular work, about seven hundred and fifty yards from the fort. In form, it is nearly square, five hundred by four hundred and eighty yards, with nine circular bastions, and a pretty deep ditch.

The attack was made upon the fort at half-past eleven o'clock at night, March 2, 1817. On the preceding evening all our batteries were advanced within a hundred yards of the glacis, and by sun-rise next morning we had forty-three pieces of heavy cannon ready to bear upon it. The general who commanded, gave the Rajah until nine o'clock, to decide whether he would stand a siege or surrender. He chose the former. Accordingly, at the hour appointed, all our batteries opened, and kept up an incessant firing until five o'clock the next evening; at which time one of the shells fell upon his principal magazine, containing six thousand maunds*

* A maund is eighty pounds weight.

of gunpowder; and caused a terrible explosion! It was the most awful and beautiful scene that could be imagined. The earth trembled as if shaken by an earthquake. This was immediately followed by a stunning crash, which even deadened the sound of our batteries. The fort was instantly enveloped in a thick black cloud, which gradually rose in the form of a regular and beautiful tree, growing rapidly yet majestically out of the ground, at the same time preserving its exact proportions.

The panic caused by this occurrence it is impossible to describe, each party supposing that the other had sprung a mine—all was, for a moment, silent horror and breathless expectation! The firing, which had been kept up without intermission for eight hours, ceased as if by magic. Every one seemed transfixed to the spot; too much astonished to speak; for, lo! they were in total darkness! which continued for more than eleven minutes. This so sudden change, from a fine clear sky, with the sun shining forth in all his splendour, to impenetrable darkness, was sufficient to strike the firmest mind with dread. The darkness subsided by degrees; and our people soon discovered what had been the cause; upon which our batteries again opened with redoubled vigour, the *Rajah's* answering them feebly, and only now and then, from which it appeared evident that there was

much confusion within the fort. We kept it up, however, until eleven o'clock, when the *Rajah*, being fairly burnt out, contrived with two hundred of his best horsemen to effect his escape, They were all, as we afterwards learned, himself not excepted, clad in chain armour. The destruction occasioned by the explosion of the magazine in the fort was dreadful; scarcely a man or animal within but was wounded by it, and the greater part of the buildings were laid in ruins. The *Rajah* and his party made a dart through a picquet of the 8th Dragoons, and a regiment of *Rohillah* horsemen, whose swords made no impression. During the night there had been just sufficient moonlight to distinguish the fort, over which our shells were seen to mount in air, then rolling over each other like so many balls of fire, eight or nine at a time, they sank majestically down. It was afterwards understood that *Diah Ram* had taken refuge with the *Burtpore Rajah*, another *Jaut* chief, to whom he was nearly related. The unfortunate failure of our troops in their several attacks on this *Rajah* of *Burtpore* doubtless inspired others with courage to oppose us, and perhaps in some measure caused that obstinate resistance which we every where met with.

The *Rajah* of *Burtpore*, although very old, was a most formidable enemy. He is since dead. The *Jauts* have repeatedly revolted

against the Mogul government, the seat of which is *Delhi;* and although the whole force of the empire has at times been turned against them, they have so bravely defended their strong holds, that they have always been allowed to capitulate on the most favourable terms.

Within the last century, taking advantage of the anarchy which at length overthrew the throne of *Delhi**, they issued forth in great force, subdued the province of *Agra*, where they demolished all the magnificent structures which the Mussulmen, with great taste, and at an enormous expense, had erected, and carried away plunder to an immense amount. The ceilings of the royal residence were at that time covered with sheets of pure gold, or of the finest silver curiously embossed. These all became the spoil of the conquering *Jauts*. The *Tadge* alone (that wonderful and most elegant production of art) escaped destruction; but the

* Leaving only the shadow of royalty in the person of an old blind king, named *Shaw Allum*, whose eyes were put out by one of his subjects, who was the head of a faction. He was re-instated on the throne by General Lord Lake, about the end of the year 1803, and died at an advanced age, being succeeded by his son the present Emperor. These Sovereigns, from having ruled the whole of the Mogul Empire with despotic sway, are now reduced to the government of a single province.

chandelier which was suspended from the principal dome, by ingots of silver, was soon deprived of its elevated situation. Many of the precious stones that were inlaid in the marble fret-work were rudely torn out, and much of the alabaster screen was mutilated. But their fury chiefly turned against the tomb of the Emperor Acbar, which is situated at a place called *Secundra*, about five miles from *Agra*. It stands within a square enclosed by four brick walls, extending half a mile on either side: these walls are thirty feet high and eight feet thick. Within this enclosure was formerly a garden, planted in avenues of trees, principally orange, lemon, and citron trees, which flourish well in this district. In the centre of this garden stands the tomb, on a platform of stone, to which you ascend by many steps. A colonnade of arches, five and twenty feet high, and thirty deep, enclose the building. The interior, which contains the cenotaph, is entirely of white marble, beautifully inlaid, and was formerly richly ornamented. Many inscriptions of the *Koraan* still remain, although many more have been defaced. The four gateways, East, West, North, and South, composed of red granite, and white marble, with sentences of the *Koraan* engraven on them, are very magnificent; and the minarets, which are immensely high, are faced with white marble. But it is impossible to do justice to

these superb buildings by description—it is necessary to see them, in order to form a just estimate of their peculiar beauty and magnificence.

From *Agra* and its vicinity, flushed with conquest, the emboldened *Jauts* pushed on through the adjoining district of *Ally Ghur*, in which are the three strong forts now belonging to *Bhagwaut Singh, Diah Ram*, &c. In that of *Ally Ghur*, near the city of *Coel*, they placed a formidable garrison: it afterwards stood a siege, and fell before British valour. This fort was taken, after an obstinate resistance, by the army commanded by General Lord Lake in person, August 1804. Notorious for their rapacity and tyrannical dispositions, it is not to be wondered at, that wherever they go, the *Jauts* are both dreaded and detested, or that the former defenceless inhabitants should feel the utmost joy whenever released from their state of bondage, to feel the influence of British lenity and justice.

The *Jauts* are brave soldiers and good cultivators; but in order to make good subjects, they must be divested of all power.

I have been led by this subject to an unconscionable distance, and will therefore return with all speed to *Shekoabad*, from whence the digression took place.

CHAPTER X.

Ferozabad, the next place we came to, is a large town, under the direction of a *Tesceldar*, or native collector of revenue, and an establishment of Police. We found the former quite a polished gentleman, who having spent great part of his life in *Calcutta* among Europeans, had adopted, as nearly as was consistent with the Mahometan religion, their manners and mode of living. He not only waited upon us, as is customary, upon our arrival, but sent fruit, vegetables, and two excellent dishes of curry. What makes this dish so much better here than in England, is a soft and slightly acidulated curd they put into it, called *dhye*, which gives it a beautiful bright colour and piquant flavour. A few slices of unripe mango is also a great improvement.

From *Ferozabad*, in consequence of no rain having fallen there, the immense plain we had to cross bore the appearance of a complete sandy desert, on which we were in some danger of being smothered; for a high wind blew the sand directly in our faces. Nothing could be more uncomfortable; even the horses betrayed symptoms of unwillingness to brave it. The

heat on this day's march was so excessive, that the gig horse, who drew us the last ten miles, was no sooner unharnessed than he dropped down and expired.

At *Ettamaadpore*, to which place we proceeded the next day, we met the collector of the district, who happened to be there in tents, and spent the day with him.

From this place to *Agra*, (ten miles only,) it being considered unsafe to travel without a guard, we were escorted by four of the collector's armed horsemen; but when we arrived on the bank of the *Jumna*, and were preparing to cross the ferry to *Agra*, we met some friends coming to pass the day at a garden house near at hand, and they prevailed on us to join the party. It was built by a man named *Ettamaad Dowlut*, meaning Ettamaad the Rich*, and is now under the care of the judge of the district. His burial place, or tomb, denominated also a mausoleum, with that of his wife, stands in the centre of the garden. The walls and pavement, of white marble, are elegantly inlaid with cornelian of different colours, porphyry, granite, &c. It is a square building, terminating in a dome, curiously and beautifully painted with flowers, and Mosaic. It stands on an elevated platform of white marble, having at each corner

* For the history of this native, which is somewhat singular, see "Dow's History of Hindostan."

a lofty minaret of the same materials. The whole is surrounded by a marble railing. Under the dome, and immediately over the bodies, are two blocks of highly polished yellow marble, beautifully carved; and round both is an elegant net-work of white marble, inlaid with stones of different colours. This man could boast of no pedigree, and not having any immediate successor, his estates became the property of the existing government, and *ours*, eventually, by right of conquest. In this country the Great Mogul, or, as he is now termed, Emperor of *Delhi*, is the nominal proprietor of *all* the landed property, and takes upon himself to dispose of it to whom he pleases. Those who hold lands under his government are obliged, at their decease, to bequeath the property to him, when he distributes to the family of the deceased what portion of it he thinks proper. Every thing appears to be carried on in the same despotic way, from the Emperor down to the meanest of his subjects, where they have any power at all.

The premises of *Ettamaad Dowlut* extend considerably beyond the river *Jumna;* the house itself is built on its bank, and is the resort of many fishing parties from *Agra* and *Secundra*. The fort of *Agra* stands on the bank nearly opposite to it.

The road from our last halting place was dreary beyond measure: it lay through a deep ravine, or pass, only of sufficient breadth for one carriage to travel, and so extended for at

least six miles. Unfortunately for us, a waggon had broken down in one part, and completely filled the space; we were consequently obliged to leave the carriage, and scramble up the almost perpendicular side of this ravine, or wait for hours in the sun until the waggon was in a state to move on again. Luckily we had only a mile to walk, for the heat was excessive.

Early on the following morning we crossed the *Jumna*, and proceeded to *Secundra* to breakfast. Here we found a regiment of dragoons, tolerably settled in bungalows that they had raised since their arrival there a few months before.

The most tremendous storm I ever witnessed occurred on the following day. About ten o'clock in the morning the sky began to lower; black rolling clouds seemed gathering over our heads, with now and then a violent gust of wind. The atmosphere meantime became tinged as by a distant fire, which in an instant was succeeded by total darkness, accompanied by dreadful peals of thunder. On the spot we happened to be, *there* were we obliged to remain: for at least twenty minutes I could not distinguish my own hand. It was really awful! The natives fled from their houses, and prostrated themselves on the ground, in momentary expectation of an earthquake. A gentleman walking in his garden, was obliged to remain there: he could not

see the way to his house. From the commencement of this wonderful phenomenon, until the sun shone forth again, was full three hours. I never witnessed such a scene before, and sincerely hope I never may again.

Secundra was at this time much infested by parties of predatory horsemen, who were so expert at their trade, that notwithstanding *chokidars* (armed watchmen) were kept on guard at every house and stable, they contrived to steal and carry off many valuable horses. They were even bold enough, at one time, to attack individuals by throwing spears at their palankeens; so that when any lady or gentleman went from home, the former was attended by matchlock men*, and the latter never failed to carry pistols with him.

A catastrophe still more serious than these incursions of the predatory horse had nearly taken place, owing to the rashness of a young officer in the regiment; and but for the very great presence of mind of the Judge, who dined that day in the cantonment, every European would have been put to death. It was the season of the *Moharum*, when galloping along by one of their ornamented biers, he overthrew some of the lamps. The alarm was instantly given; people

* Men who carry a very long gun that is fired by means of a match, which they carry ready lighted.

flocked in numbers to the spot, raised a hue and cry, and some attempted to stop him, but he eluded them and took refuge in the guard-room. They then proceeded in a body to the commanding officer's house, and demanded that he should be given up, threatening, in case of refusal, to get reinforcements from *Agra*, and destroy every European they could find. A servant of the Judge's, upon hearing this, and knowing what a desperate set of people they were, went with all speed to inform his master, who was dining at the regimental mess-room. The Judge immediately mounted his horse, and galloped into *Agra;* which having entered, he ordered the city gates to be shut, and not to be opened again without his permission upon pain of death. The commanding officer of *Secundra* meantime made a pretence of searching for this young man, (whose friends had assisted him to quit the place in disguise,) until informed that he was safely out of their power. He could not, however, venture to rejoin his corps again, and very soon after left the country.

The scenery round *Agra* and *Secundra* is somewhat dreary, from the numberless ruins which meet the eye on every side: but there are many things worth seeing in the neighbourhood, particularly the *Tadge Mahl* at *Agra*, the fort and palace, and the mausoleum of *Christie* at *Futtypoor Siccra;* also a monastery founded for those

of the Roman Catholic persuasion of any country or nation, by *Sumroo*, the German general, whom I before made mention of as having caused the massacre of Europeans at Patna. In this monastery he was buried. The Begum Sumroo, his widow, keeps up the establishment, and has also added a nunnery.

The *Tadge Mahl* at *Agra* requires a much abler pen than mine to describe it; and it is not in the power of any pen, in my opinion, to do it justice. It was built by the Emperor *Shaw Jehaan*, in the year 1719, (at which period he began his reign,) over the burial place of *Montaza Mhul*, his favourite wife. To her, when on her death-bed, he promised that he would erect a monument which should surpass in beauty any thing of the kind in the known world, and be as superior as *she was* to the rest of her sex. He accordingly issued his royal mandate to his ministers to collect, at any expense, artificers from all quarters of the globe, as he was determined nothing should be spared to render this work perfect. In as short a time as could be expected, artificers arrived from England, France, Italy, Greece, and all the oriental courts, and the building was immediately commenced upon. The plan was the Emperor's own; but it is said that the ornamental part was sketched by a Frenchman, and executed under his auspices by artists from Rome, parti-

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cularly the pattern and inlaid work of precious stones on the skreen and *sarcophagus*.

This building stands in the centre of a large garden, on the banks of the river *Jumna*, with large minarets containing three octagon apartments, one above another, at the four corners, each being surrounded by a colonnade. They are composed of porphyry, granite, and white marble.

The interior of the *Tadge* is divided into several suits of apartments, being in form of a square, with the cenotaph in the centre, under the first story; of which there are three at each corner, surmounted by marble domes, making in the whole one large, and four small domes, with a small high minaret at each corner also of the square marble platform on which it stands, and to which you ascend by a flight of steps from the garden. The platform, or terrace, is enclosed by marble railing. I was shown some lines written on this elegant structure, which I will here transcribe, with the reply.

" *Inscribed to the* EMPEROR *who caused it to be erected.*

" Oh thou! whose great imperial mind could raise
This splendid trophy to a woman's praise;
If love, or grief, inspired the great design,
No mortal joy or sorrow equalled thine.
Sleep on secure; this monument shall stand
(While desolation's wing sweeps o'er the land,

By time and death in one wide ruin hurled)
The last triumphant wonder of the world!"

" *On reading the above.*

" No eastern prince, for wealth or splendour famed,
No *mortal* hand, this beauteous temple framed.
In death's cold arms, as loved *Montaza* slept,
While sighs o'er *Jumna's* winding waters crept,
Tears such as angels shed, with fragrance filled,
Around her form in pearly drops distilled,
Of snowy whiteness—thus congealed they stand
A fairy fabric, boast of India's land."

The *Tadge Mahl* is justly reputed the most elegant and chaste structure that can be imagined. Its walls are faced and lined with the whitest marble; the tomb, and whole of the interior, including the skreen, being curiously inlaid with precious stones, not only in the *form* of flowers, but even in their different shades and colours. In one small carnation I counted forty-two different stones. These stones are principally agate, cornelian of infinite variety, lapis lazuli, onyx, garnet, turquoise, and the like.

The grand gateway at the entrance of the garden is proportionably magnificent, (there are three others, with six apartments over each,) being of sufficient depth to contain the Emperor's body-guard drawn up in state for him to pass through, and lofty in proportion.

The palace and royal baths within the fort are

something of the same style, but the materials are much inferior to those in the Tadge. The ceilings of the apartments in the palace were originally cased with solid silver or gold, and are alone reputed to have cost eleven lacs of rupees *. In each state apartment was a chandelier, suspended by silver or gold chains to match the ceiling. All these the *Jauts* destroyed and carried away, when they overrun the district; since which time they have been only washed with gold or silver, in imitation of their former splendour. The beautiful carved work of the apartments they likewise destroyed, a few patches only remaining by which we can judge of what it has been.

* A lac of rupees is twelve thousand pounds.

CHAPTER XI.

THE tomb of *Christie* at *Futty-poor Siccra* is about a day's journey westward of *Agra*. It stands upon an elevation of one hundred feet from the ground, having just as many stone steps to ascend before you reach the grand entrance. These steps extend along the whole front of the building. The gateway is a square building of red granite, with a flat roof, and a parapet on the four sides: the front of it is covered with Persian inscriptions, and carving of curious workmanship. To this roof you ascend by three hundred and sixty-five stone steps, on either side. Through the gateway is a spacious area, arcaded on all sides, and paved with white marble. In the centre of it stands the tomb of a holy man named *Christie:* it was erected to his memory by a merchant, who having risked a considerable property on board some vessels to a distant country, promised him, if his prayers for their safe return should prove successful, that he would cause a monument of this description to be built in token of his gratitude, and that the entrance to it should exceed in height any thing of the kind in Hindostan. The same tradition states, that from the time these vessels

sailed until their return, was precisely three hundred and sixty-five days, which the number of steps are intended to commemorate.

The *sarcophagus* is enclosed within a square building of white marble, surrounded by fret-work of the same, and raised by several steps from the area, which marble steps extend the whole length of the building on either side.

The tomb itself is white marble, richly inlaid with mother of pearl, fastened by small gold nails; the whole being enclosed within curtains of silver gauze. The dome, which surmounts this building, is beautifully painted on the inside with emblematical devices, and passages from the *Koraan.* This place is constantly guarded by priests, who have a college near the spot founded by the same merchant, and an annual stipend to keep both in repair *.

From hence we proceeded, about a quarter of a mile farther, to a magnificent palace built by the Emperor *Acbar*, now, alas! rapidly falling to decay. The scite of it covers above an acre of ground. The apartments we were shown as having belonged to *Tamoulah*, the beloved of *Acbar*, (as she was emphatically termed,) are

* In one of the apartments of this mausoleum was a trap-door, which upon touching the spring flew up, and discovered a gradual descent of some hundred feet; at the bottom of which was stable room for a thousand horses, who in cases of emergency have been concealed there.

composed of red granite and alabaster. The walls are divided into compartments, on which are landscapes in sculpture delicately executed.

A structure contiguous to the palace particularly attracted our attention, as having an immense pillar in the centre, stuck from top to bottom with elephants' teeth, on which we were told the trophies used to be hung that the Emperor gained in battle. This pillar supported an octagon gallery round it, for the ladies of his family, so contrived as that they should see what was going on below without being seen. On four sides of this gallery, were passages leading to the apartments occupied by these ladies. To the Emperor himself, a kind of throne, on an elevation in the body of the building, was appropriated; the whole of the interior being finished with peculiar elegance.

From hence we traversed an extensive stone terrace, to a building I can only describe as the rotunda, where, during the hot season, the Emperor was accustomed to sleep. The approach to it, like most others, was by several stone steps surrounding the whole. The apartment on the ground floor was of considerable size: it used to be occupied by his body-guard, and was surrounded by three hundred and sixty-five stone pillars. The one over it, in like manner, by fifty-two, and the upper room by twelve; to which the ascent led by a handsome stone stair-

case, in good preservation. From this apartment we could distinguish the fort of *Bhurtpore*, before which our army were five times repulsed, and it still remains in the possession of its Rajah. The avenue towards *Delhi*, through which the Emperor *Acbar* used to pass in his approach to this palace, contains seven high arched gateways, at that time guarded by a proportionate number of armed men. The perspective through these is the most correct and beautiful I have ever seen. *Agra* and its vicinity, in the direction of this place, is celebrated for oranges: we ate them here in great perfection, although the barbarous *Jauts* had left little vestige of a garden.

These provinces having been newly conquered by the British army, had as yet paid no revenue to Government, who accordingly appointed two commissioners to survey them, and form an estimate of what they were capable of furnishing. I consider myself particularly fortunate in being of their party, since it afforded me a more perfect view of the manners and customs of the natives, and a better opportunity of seeing the country than was likely to occur again; indeed we visited some parts of it where Europeans had never been before.

On the 1st day of December, 1808, attended by a regiment of Seapoys and a numerous retinue, we travelled in the suite of the commissioners towards *Delhi*, the capital of the Mogul

Empire. Our line of march, including cattle, baggage-wäggons, and followers, extended more than a mile.

On quitting *Secundra* we crossed the river *Jumna*, opposite to an ancient hunting seat of the Emperor *Acbar*, at a village named *Madower*. In the rainy season the *Jumna* is here both wide and rapid, although during the hot winds it is nearly dry: its waters in the hot season are supposed to possess properties like those of the Nile, that is, in producing cutaneous disorders, which, although extremely troublesome, do not affect the general health. The irritation caused by these watery pustules is sometimes excessive, only to be relieved by cooling medicine and a spare diet; yet I am inclined to believe, that by boiling the water before it is made use of, the ill effects of it might be in a great measure if not wholly prevented: precipitating small pieces of charcoal will also much assist the purification of it.

From *Madower* we drove through a cultivated country supplied with water by numerous wells, and thickly planted with trees. Among these the *baubool** tree rose conspicuous. On either side the road were fields of the cotton plant, which at a distance appeared like low shrubs

* From the *baubool* wood is made the best kind of charcoal, (a fuel much used in Indian kitchens instead of coals,) and also the best and strongest tent pegs.

bearing innumerable large white blossoms: the cotton was, at this season, just starting from the pod. From hence we made *Huttrass* in two marches. *Huttrass* is two-and-thirty miles from *Secundra*. After passing through two or three small villages we came to a level country richly cultivated, and saw the fort of *Sarseney*. This fort was resolutely defended by its Rajah, *Bhagwaut Sing*, in the year 1802, but laid siege to and taken by the troops under command of General, afterwards Lord Lake, by whom it was dismantled, and is now in a ruinous state. The town of *Sarseney* appears to have recovered itself from the ravages of war; but the natives of these provinces are so prone to pillage, that merchants are afraid to expose their goods for sale. We were told of a waggon-load of merchandise, consisting chiefly of bale goods, that was plundered near this place only a few days before; and four matchlock men, who travelled with it for protection, were murdered on the spot.

Near *Sarseney* we saw the remains of some beautiful gardens, containing several light pavilions of white marble. They consisted of one large apartment, surmounted by a cupola, and surrounded by a verandah. These pavilions were raised six or seven feet from the ground. The approach to them was by wide paved terraces, crossing each other at right angles, shaded

by lofty trees, under which were fountains and beds of flowers. The town is completely commanded by the fort, which stands upon an eminence, and is now occupied by a native collector of revenue, called a *teseeldar*.

The city of *Coel*, which we entered towards evening, is a large populous place, surrounded by a high brick wall, and secured at each entrance by ponderous gates, with a number of armed men.

The general face of the country, from *Sarseney* to *Coel*, is one extensive plain, with here and there a few small bushes, or a cluster of miserable huts. It is not here, as in England, that the eye is regaled at intervals by the smiling appearance of a neat thatched cottage, through the luxuriant foliage of a spreading oak. Small forts built of mud supply their place; and these are to be seen in all directions. Just before we reached *Coel*, I observed a number of *toddy* trees, the sap of which is made use of instead of yeast to lighten bread; and, when fresh, is eagerly drank by the Hindoo natives, who are many of them fond of intoxicating liquors, an effect which this syrup speedily produces. There is another sort, called *bang*, extracted from a herb of that name which is cultivated in most of their gardens. The cultivated parts of this district are almost overrun with a plant they call *palma christi*, from which an oil with medicinal pro-

perties is extracted, known in England I believe by the title of castor oil.

From hence we proceeded the following morning, on elephants, through an avenue of lime trees a mile in length, to the fort of *Alli Ghur*, which was taken by assault in 1804 by General Lake. It is situated on an extensive plain, has been put into thorough repair by the British Government, and was, at the time I am speaking of, garrisoned by British troops.

About ten miles from *Coel*, on an artificial eminence, stands the picturesque village of *Purwah*. The soil in general appears sandy, and except near villages, completely uncultivated. The next place we passed was *Chourpoor*, or, in plain English, Thieves' Village; we were however fortunate enough to go unmolested, and shortly after came to a fortified place called *Meah-poor*. *Kourjah*, where we arrived to breakfast, is a large well-built town of red brick dwellings, embosomed in trees; the soil richer than any we had seen before. It was a beautiful sight to observe in one field the young barley springing up, and in the next, either grain in sheaves, or ripe for cutting. Thus they contrive to have the harvest come in succession, so that neither time nor ground shall be lost.

The fort of *Kourjah* is completely dismantled, and the appearance of the inhabitants we saw

extremely wretched. I rode through the principal street on an elephant, accompanied by one of the commissioners; and we were followed by hundreds of children, sent by their parents to beg, *coda ka wasti*, "for the love of God," a few pice * to buy otta †. The remains of some fine orchards are observable, but the ravages of war still more so. On leaving *Kourjah* we crossed a down, bounded only by the horizon, leaving on the left hand a large village well wooded, and at a short distance from it two mud forts. The level country continued; but soon we found ourselves encompassed by a grass jungle five-and-twenty feet high; the stems of it were like small reeds, that rebounded as we passed by with considerable force. The immense height of this grass (although the chief of our party were mounted on elephants) prevented our distinguishing any thing beyond the road we travelled. This led us into another thick jungle of brush-wood, which continued many miles. Wells, containing in general excellent water, are found by the road-side, for the accommodation of travellers, every five or six miles throughout these provinces, in place of running streams, which are very rare. The natives have frequently two or more wells in a field, from which, by means

* Pice is the smallest copper coin, answering to the French liard, but of even smaller value.

† Otta-meal of the coarsest kind.

of a bamboo lever, they draw water very expeditiously; and swinging round the buckets attached to each pole, throw it over the land with great facility. We felt the cold at this place (Secundrabad) very severe. Our tents were pitched on a plain of fine soft grass, beautifully embellished by trees forming with their united foliage an extensive shade. In the evening I rode on horseback with some of the gentlemen, while others took their guns, and were well repaid for their walk by meeting with excellent sport. They brought home several brace of partridge, some pheasants, a peacock, and two or three hares. In the course of the night our people saw two leopards.

Our journey the following morning lay through a thick jungle of briars; the road was tolerably beaten, but intolerably dusty. The air continued extremely bleak. At the entrance of a wood we came to a good looking village, which, the guide told us, was inhabited by banditti; this was not very agreeable intelligence, considering that our encampment could not be many miles distant. On arriving at the tents, we found the head man of this village waiting to present the commissioners with Persian and other fruits; amongst which was a quantity of grapes, so large and highly flavoured, that I wished it were in my power to transport some

of them to my friends in England. The pears and apples were equally fine, and the oranges much sweeter than in England, but they wanted that grateful flavour; which may, I think, be attributed to their being left on the tree *here* until they are ripe enough to fall off, whereas those imported into England from Lisbon are gathered when only *half ripe*, and always retain some little acidity.

Our next march was to a place called *Soorage-pore*, fifteen miles farther. The weather continuing very cold, I mounted my horse, and, accompanied by some of the gentlemen, rode about ten miles, when we unexpectedly encountered a deep stream, which we were obliged to cross in boats. Whether my horse was alarmed, or from what cause I know not, but he would not allow me to mount him again; so, after many fruitless attempts, I gave it up, and his groom led him the rest of the way. The practice in this country of a groom running with each horse is frequently found a convenience, and it certainly proved so, in this instance, to me. There was fortunately an elephant, with a *howdah** on its

* A *howdah* is like the body of a gig, fixed on the back of the elephant by ropes and an iron chain: under it is a thick pad, to prevent its chafing his back. This pad is entirely covered with housings of broad cloth, generally scarlet, with a deep fringe all round, reaching half way down his legs. On one side, un-

back, at no great distance behind, who proved more tractable, and on him I prosecuted my journey. A few miles farther brought us to a *serai*, or receptacle for travellers, of which I have before spoken. Near this *serai* stands the tomb of some Mussulman of rank: it is composed of three large domes, cased with marble; and at each corner of the platform are four minarets of the same material. We encamped on this day near the field of battle on the memorable 11th of September, 1803, when the British forces under Lord Lake conquered the Mahratta army, (full treble their number,) and made them fly in all directions. The presence of mind and bravery of this distinguished general was never more conspicuous than on this occasion: the conquest of *Delhi*, and possession of the royal family, were the immediate consequences. This place is about five miles from *Delhi*, and is called *Putpore Gunge*. It is divided from *Delhi* by the river *Jumna*, which having crossed in boats that awaited our arrival, we met a messenger from the resident, to conduct us to his house, and soon after, himself and suite came out to meet us. Accordingly, re-

der the housing, is hung the ladder, by which you ascend and descend; for which purpose the elephant sinks on all fours. His rising again is rather alarming, as he does so by a sudden jerk; the fore feet first, the hinder ones rather more leisurely. They sometimes roar most terribly when they kneel down.

mounting our elephants, (who had forded the stream,) we followed our conductors, and were soon after seated at an elegant breakfast, at the resident's palace, where a numerous party were expecting our arrival. Amongst these was the *Begum Sumroo*, widow to the general of that name before spoken of*. Since his death, which happened many years ago, she married Monsieur L'Oiseaux, a French officer in the Mahratta service, under General Perron. Being at that time in possession of a large territory that had been purchased with the riches amassed by Sumroo, and having regular organized troops in her service, she gave him the appointment of commander-in-chief. But either owing to the natural fickleness of her disposition, or that she found him difficult to manage, she soon took an inveterate dislike, and formed a project to get rid of him. Having won over the troops to her views, she caused a pretended revolt among them; when, agreeable to the arrangement she had made, they seized and carried her to a place of confinement. Her emissaries immediately conveyed the tidings of it to L'Oiseaux; (who was enjoying himself at one of his hunting seats;)

* On quitting *Meer Kossim*, at Patna, General Sumroo entered the Mahratta service, and was stationed at Agra, where he first saw the Begum, then a young and beautiful girl, whom he contrived to steal from her friends, married her, and educated her in the Romish faith.

and this account was quickly followed up by another, purporting that the Begum had destroyed herself by swallowing a large diamond ring that she usually wore on her finger. She foresaw the effect this intelligence would produce on the timid mind of the Frenchman, who immediately became so alarmed, that with a pistol he put an end to his existence. No sooner was the Begum informed of the event, than she quitted her prison, resumed the reins of government, and every thing again wore the face of peace. This woman has an uncommon share of natural abilities, with a strength of mind rarely met with, particularly in a female. The natives say that she was *born* a politician, has *allies* every where, and *friends* no where. Her own dominions and principal residence is at *Sirdanah*, about twenty miles from *Meerat*, and a day's journey from *Delhi*. She adheres to the Mussulman mode of living, as far as respects food, but no farther. She has not the slightest fancy for the seclusion they impose; on the contrary, frequently entertaining large parties in a sumptuous manner, both at her palace in *Delhi* and at *Sirdanah*. During Lord Lake's sojourn at *Delhi*, he was her frequent guest. They used frequently to sit down between twenty and thirty persons to dinner; and when the ladies of the party retired, she would remain smoking her hookah, for she made it a point never to leave her "pipe half smoked."

This Princess has been frequently known to command her army in person on the field of battle; and on one occasion, during the reign of the Emperor *Shaw Allum*, she is said to have saved the Mogul Empire by rallying and encouraging her troops, when those of the Emperor were flying before the enemy. In consequence of which, *Shaw Allum* immediately created her a Princess, or Begum, in her own right, to take rank next after the royal family. He also conferred on her the title of *Zaboolnissa*, which signifies "ornament of her sex." Her features are still handsome, although she is now advanced in years. She is a small woman, delicately formed, with beautiful hazel eyes; a nose somewhat inclined to the aquiline, a complexion very little darker than an Italian, with the finest turned hand and arm I ever beheld. Zophany, the painter, when he saw her, pronounced it a perfect model. She is universally attentive and polite. A graceful dignity accompanies her most trivial actions; she *can be* even fascinating, when she has any point to carry. She condescendingly offered to introduce me to the royal family, which without hesitation I accepted, as my curiosity had been much excited, and, being a lady, I knew that I should be admitted into the private apartments. The following morning she gave a splendid breakfast to our party, and I afterwards accompanied her to the royal residence. We were received at the palace

gates by several of the household, who escorted us across three or four courts paved with flat stone, until we came to one of white marble. Here we quitted our palankeens, and, with some of the Begum's suite, approached the hall of audience. In the centre of this apartment stood the *musnud*, or throne: it was a square block of crystal, of immense value. Before this the Begum made a profound *salaam*, and motioned to me to do the same; indeed I had determined to follow her example on all points of etiquette during the visit. We then ascended a few marble steps that led into one of the passages to the zenanah, where we were informed His Majesty expected us. Before this door, which was about twelve feet high, hung a curtain of scarlet broad cloth. The Begum now led the way, through crowds of eunuchs, into a square enclosure paved with white marble, enclosed by colonnades of the same, under which were doors leading to the different apartments. Here we were met by the Queen Dowager, mother to the reigning Emperor, an ugly, shrivelled old woman, whom the Begum embraced; which ceremony over, the attendants left us in her care. We followed this good lady across another court, similar to the one we had just quitted, except that it was covered by a carpet, at the edge of which the Begum left her shoes. I was preparing to do the same, when I heard some one say, in Persian,

" It is not expected of the English lady;" or, which is a more literal translation, " The English lady is excused." On looking up I perceived the Emperor of Delhi, seated at the opposite side of this court under a colonnade, surrounded by his family, to the number, as I afterwards learned, of two hundred: all, except the Queen, were standing.

The throne on which the Emperor sat was raised about two feet from the ground: the ascent to it was by two small steps. The whole was covered with a Persian carpet, spreading a considerable distance on either side. The cushion on which he sat (cross-legged) was covered with crimson kinkob, brocaded with gold, a large tassel suspended from either corner. Three large round bolsters, covered with the same kind of silk, supported his back and arms. On a small square cushion before him stood a silver casket, about the size of a large tea-chest, which contained otta of roses and betel nut. His dress was purple and gold kinkob, confined at the waist by a long white shawl. His turban was also of shawl, across the front of which he wore a broad band studded with precious stones. On the King's right hand, below the steps of the musnud, (throne,) sat the Queen. She was distinguished by a tassel of pearls, fastened on the top of her head, and falling over the left temple. Her hair, as is customary with women in India,

was parted over the forehead, smoothed back with rose oil, braided behind, and hanging down her back. A gold ring, of eight inches in circumference, with a large ruby between two pearls on it, hung from her nostrils, which were pierced for that purpose. This ring denoted that she was the head of the family, a custom that applies to the meanest of her subjects in a similar situation. Round her neck were two rows of very large pearls, and a number of other necklaces, some set with precious stones, others of pure gold, with which her arms, wrists, and ancles, were also decorated. These gold rings are so pure as to be quite malleable: they are made from the coin called gold mohar, merely melted down without any adulteration, and are generally put on the wrists of infants soon after they are born, being occasionally re-melted, added to, and the size increased, as the child grows larger, unless meantime the parents should require their value to purchase food; in which case they substitute silver: all slaves wear iron ones *. Her Majesty's fingers and toes were

* Their distrust of each other, and perhaps being frequently surprised and plundered by hostile powers, first led to the idea of carrying all their valuables about them; yet is the practice of loading their children with such articles not unfrequently productive of much misery, for, lured by the prospect of gain, these unhappy infants become the prey of some unprincipled

covered with rings of ruby, emerald, and sapphire, and an onyx by way of talisman: cornelian and lapis lazuli are exclusively worn by the men. Her dress was of scarlet shawl, with a deep border of gold all round, in shape not unlike a pelisse, with an enormous long waist. Her ornee, or veil, covering half the head, and falling in graceful folds below her feet, was of clear white muslin, with a gold border. She, like the Emperor, sat with her legs bent under her, and, like him, chewed betel nut all the time she was speaking. This lady is a Pitaan *, and of a remarkably dark complexion, almost black, which contrasted with the whiteness of the pearls produced an extraordinary effect.

The Emperor, who is of Mogul extraction, of the house of Timoor, and a lineal descendant of the great Tamerlane, is remarkably fair for an

being, who having stripped them, throw their bodies down a well, and they are no more heard of. Such occurrences are, I regret to say, too common in this country.

* The Pitaans are a race of people who inhabit the tract of country to the north-west of Hindostan. The Afghans, who inhabit a country north-west of Delhi, are also called Pitaans, and, as tradition states, are descended from Saul, King of Israel. They were at one time in possession of *Kabul*, but it was wrested from them by Timoor Shaw, and made a royal residence for the Great Moguls. He removed his throne from Candahar to Cabul, and the seat of government was afterwards transferred to *Delhi*.

Indian. His eyes are large, dark hazel; a well-shaped nose, fresh colour in his cheeks; and he might certainly pass for a handsome man, if he were not disguised by a black bushy beard. His age *appeared* to be about fifty; the Empress not half that age. I afterwards heard that she had been in the suite of the former Queen, and was not of royal parentage.

The Dowager Begum, mother to the King, took her station rather in front of the throne, on his left-hand side: he immediately ordered her a seat.

When a Mussulman Emperor dies, all his wives and concubines, except the mother of the reigning monarch, are confined in a separate palace, maintained, and guarded at his expense, as long as they live; nor do they consider such confinement any hardship, being accustomed from their infancy to attach the idea of respectability to that of seclusion. It is perhaps the only state in which these women could be happy. The dress of the Queen mother was ruby-coloured satin, with a gold and silver border. Her ornee was of green shawl, bordered with gold. On her neck, ears, and wrists, she wore a profusion of pearls, besides a superb armlet composed of different precious stones *. Her fingers, which

* Every Indian wears a talisman on the left arm, in addition to their other ornaments.

were seen just emerging from the sleeves of her dress, were covered with jewels. The sons, and near relatives of the family, stood behind the Dowager Begum, forming a half circle: his own and his sons' wives were on the opposite side, while the Emperor, being seated in the centre, the party formed a complete crescent. I was particularly struck with the wife of one of the princes, named *Jehanghier:* she was a tall thin young woman, of light complexion, (a Mogulanee princess,) of rather pensive appearance, dressed entirely in white muslin, without an ornament of any kind. Her husband, it appeared, was a wild extravagant youth, in disgrace with the Emperor his father, and under temporary banishment from court, but petted and supplied with money by the Empress, (his mother,) whom His Majesty frequently addressed, in my hearing, by the title of "Mother of *Jehanghier.*"

When we were admitted into the Royal Presence, the Begum Sumroo made three *salaams,* and I followed her example. This is called the *tusleem,* and only performed to crowned heads. In compliance with eastern custom, I then advanced towards the throne, and presented, on a clean white napkin, the usual offering of four gold mohurs, (eight pounds sterling,) which the Emperor accepted, and with a condescending smile handed over to the Empress. I then,

agreeable to the lesson I had been taught, retreated backwards to the edge of the carpet, again making the tusleem. The same ceremony, with two gold mohurs, was repeated to Her Majesty; which she having graciously accepted, the same sum was presented to the Dowager; so that I paid rather dear for my curiosity. Having gone through the pantomime of again retreating backwards, (it not being the etiquette to turn our backs on royalty,) I regained my post, by sidling into the circle next to the Begum Sumroo. The Emperor immediately ordered a seat to be placed for me at the foot of the throne, which politeness, rather than inclination, induced me to accept; for I foresaw that a conversation with him would be the consequence; and so it proved. The first question he asked me was, "What relation are you, Lady, to the Royal Family of England?" I hesitated to reply. Thinking that I had not understood him, he asked the Begum if I did not understand Persian. She replied, she believed I did, a little. He then repeated his former question to her. She said, she did not know. I still remained silent, affecting not to understand him, although wondering what could induce him to ask the question. Not wishing to lessen my own consequence, and still more averse to telling an untruth, (for I saw that he had an idea of my being so related,) I turned to

the Begum, and addressed some observation to her in the Hindostanee language, which seemed to convince him that I could speak no other; and as that is not the language of the court, His Majesty's conference with me was but of short duration. As a particular mark of favour, he then took a betel nut from his casket, and cutting it into two pieces, sent half of it to me by his youngest son, *Murza Selim*, a boy of about twelve years of age. I did not at all relish the idea of putting it into my mouth; but it would have been an affront if I had not; so I contrived, unperceived, to get it out again as quick as possible. His *hookah* was then brought, from which he took two or three whiffs, and sent it away. The Queen's was also placed before her; but as it is not etiquette to smoke in His Majesty's presence, unless he signifies his approbation, (which he omitted to do on the present occasion,) hers was also, after a few minutes, removed.

On our preparing to take leave, the Queen took from a small tray (in the hands of one of her attendants) a pair of green shawls, which she gracefully placed upon my shoulders, saying, "Jeta ro!" which means, "Live for ever!" I then tusleemed to the King, who returned it by a slight inclination of the head; and, retreating backwards, we were soon out of the Presence. I took this opportunity to inquire of the Begum Sumroo what His Majesty meant

by asking me if I was related to the Royal Family of England? and what reason he had for supposing me related to them? From her reply, I discovered that this mistake had arisen from my having on a gold bandeau under my white lace veil, which owing to its weight had slipped over the left temple. This circumstance, added to the rich appearance of the bandeau, (it being of the Etruscan pattern of dead and shining gold, tastefully intermixed,) impressed His Majesty with the idea that I must be a branch of that illustrious family; a bandeau on the head being with them the insignia of royalty *.

At the palace gates the Begum and I separated, to dress for dinner; to which we afterwards sat down, at the resident's table, in number upwards of fifty persons. Contrary to the practice of women in this country, the Begum Sumroo always wears a turban, generally damson colour, which becomes her very much, and is put on with great taste. I had almost forgotten to mention a ceremony that struck me as being extremely ludicrous, which is, that of a man, with a long white beard, marching into the room while the party were at breakfast, and, without any preface, beginning to read as fast and loud as he was able, all the news of the day, from a paper in manuscript called the *Acbar;*

* Of this circumstance I was at that time ignorant.

in which was related every, the most minute circumstance respecting the Royal Family, somewhat resembling a bulletin, which I understood was the practice at this hour in the house of every great personage. The Emperor is, in like manner, entertained with anecdotes of the resident's family, the city news, &c. I could scarcely avoid smiling at the profound attention paid by the Begum to this man's nonsense. These readers are much respected by the natives, who sit for hours while they relate Persian tales, the ladies of the family listening at the same time behind a *purdah* *. Both men and women are the greatest gossips in the world; but so averse are they to exertion, that they prefer paying a person for talking or reading to them, to doing either themselves.

* A purdah is a curtain, generally quilted, which hangs before a door, to denote that it is a private apartment; and so sacred a barrier is it considered, that no person, except the principals of a family, presume to approach it.

CHAPTER XII.

A PARTY was proposed for the next day to view the curiosities with which this neighbourhood abounds. I accordingly accompanied General O— on an elephant, the rest of the party following, some on elephants, some on horseback. We first proceeded to the *Kootub Minar*, a kind of obelisk so named, about twelve miles from *Delhi*. The resident being of the party, we had, in addition to our own attendants, his body-guard, forming altogether a grand cavalcade. General O— and myself attracted particular attention, from being mounted upon one of the royal elephants that the Emperor had been so polite as to order for my use during our sojourn in his capital. The animal was of course richly caparisoned, and with a silver howdah on his back looked very superb; but another still more potent reason was, the handfuls of silver which the General threw among the populace as we passed. They soon recognized him as their former Governor, and gave the strongest proof of his popularity by the shouts with which they followed us much beyond the city gates. The first object that attracted my attention after

passing through the adjmere gate, was the remains of a college founded by *Meer Dahn Alli Khan*, in the reign of *Shaw Jehan*, which must have been magnificent. A little farther, on the left hand side, stood the Royal Observatory amid piles of ruinous palaces, too numerous to describe, but affording the most striking proofs of the opulence of their former possessors. In little more than an hour we reached the superb mausoleum of *Sufter Jung*, grandfather of the late *Saduț Alli*, Grand Vizier, and Nawaab of Lucknow. This building, which in magnificence and elegance of structure exceeds any I have seen except the *Tadge* at *Agra*, stands on an elevated terrace of marble, erected upon another of stone, in the centre of a large garden, surrounded by four high brick walls, and is in the most perfect state of preservation. The garden is filled with odoriferous shrubs of every description. The entrance to it lies through an immense arched gateway, beautifully proportioned, forming a hollow square open to the dome, round whose tastefully carved fret-work roof, were several small apartments railed in towards the square. The approach to these was by a handsome stone staircase. After passing through two or three of these small rooms, we came to a spacious apartment which extended the whole length of the building; on the sides and ceilings of which were flowers de-

licately painted, and of brilliant colours, on a silver ground. The building itself is of stone.

From hence we proceeded to the *Kootub Minar*; and were not sorry to find tables spread in a fine large tent, with an elegant cold collation. After doing justice to this repast, we sallied forth on foot to examine this greatest of all curiosities. It is considered to have been erected upwards of two hundred years, but whether of Mussulman or Hindoo workmanship does not appear so clear, although generally supposed to be the latter. It is in form an obelisk, two hundred and thirty feet in height, with a base in proportion, lessening very considerably towards the top. The building is divided into four equal parts, with a railing of stone round the outside of each. Its walls are composed of red granite and white marble, in alternate triangular and semi-circular pieces. A circular staircase leads to the summit—a flat roof, surrounded by a parapet. Having ascended half its height, I was glad to retrace my steps, being completely fatigued; but some of the gentlemen who reached the top, were amply compensated for their trouble by the beautiful and extensive prospect that presented itself. Although the day was remarkably mild, and near the surface of the earth scarcely a breath of air was stirring, yet on the top of the *Kootub Minar* the wind was so high that the gentlemen with difficulty kept their feet.

Our march from hence, to the tomb of *Kootub ud Deen*, was frequently intercepted by fragments of ruins. The remains of this holy man are enclosed within a court about fourteen feet square, paved and surrounded with white marble: the enclosure is of net-work, ten feet high. The marble slab over the body, when the weather permits, is covered with scarlet cloth, measuring ten feet square, fringed with gold, and richly embroidered. This place is guarded day and night. Two *moolahs* receive an annual stipend for reading a certain number of daily prayers over the cenotaph. This extraordinary man exacted a promise when dying, and made it binding to all his posterity, under forfeiture of a considerable sum of money, that no woman should be allowed to approach his remains; which being politely signified to us, we contented ourselves with looking through the skreen, for as *I* was the only lady of the party, the gentlemen did not choose to make any distinction. This worthy Mussulman, we concluded, must have been crossed in love. The priests, (who were no small gainers by the visit,) now produced some white muslin turbans, one of which they bound round each of our heads. Thus adorned, we marched through sundry passages and marble courts, until we came to the tombs of *Bahadar Shaw* and *Shaw Allum*, late Emperors of *Delhi*. The latter was father, the former grandfather, to the present monarch.

Their tombs are within one enclosure, in the centre of a square space, similar to that of *Kootub ud Deen*, only larger, defended also like his by marble net-work. These tombs were covered by one large canopy of scarlet and gold *kinkob*, fringed with gold. This was supported by six long silver poles, most richly embossed. The grave of *Shaw Allum*, last deceased, was covered with a pall of the same materials as the canopy; two fans, of peacocks' feathers, with silver handles, lay at his feet; while two priests read alternately passages from the Koran, which we were told is customary for twelve months after the decease of any potentate, a certain number of moolahs being paid by the family for this purpose. A kind of mass is performed; and during these twelve months the lamps round the tomb are not suffered to expire. We then passed under a gateway of considerable depth, the ceiling of which (a square of twenty feet) was sandal wood, beautifully and curiously carved. This led to a bridge of rude stone by the side of a cascade, twenty-five feet in height by five-and-forty broad, rushing from an artificial rock, and over rugged paths, until the stream meandered slowly through an enchanting valley. This spot seemed formed for meditation; and I truly regretted the short time I could devote to its beauties. Our guides now conducted us to the "wonderful brazen pillar." This pillar is of

solid brass, twenty feet high, and four feet in circumference. Tradition reports it to have been placed there by a Rajah named *Patowly*, the founder of *Delhi;* to which he was induced by his superstitious reliance on a Brahmin, who told him, when he was about to lay the foundation of that city, that provided he placed his seat of government on the head of the serpent that supports the world, his throne and kingdom would last for ever. This pillar was accordingly struck, to ascertain the precise spot, under the superintendance of the Brahmin, who announced to the Rajah that he had been fortunate enough to find it. One of the courtiers, jealous of the increasing influence of this Brahmin, pretended to have dreamed that the place on which the pillar stood was not the head of the serpent, which *he alone*, in consequence of his nightly vision, had the power to point out. The Rajah immediately gave directions for the pillar to be taken up. The Brahmin appeared equally anxious that it should be; "for," said he, "if *I* am right, you will find it stained with brains and blood; but if it prove otherwise, sacrifice me, and pin your faith upon the courtier." The experiment ended, as might be supposed, to the confusion of the courtier and eternal honour of the Brahmin, who literally contrived that it should appear as he had predicted, covered with brains and blood. The Rajah in consequence

loaded him with riches, and the people ever after looked up to him as a superior being. Such is the power of priestcraft!

We now remounted our elephants, and returned, by a circuitous route, towards *Delhi*, in order to view the mausoleum of *Humayoon*, eldest son of *Timoor Shaw*, and Governor of *Candahar;* also father of the renowned *Acbar*. This building is enclosed by a wall of immense height and thickness, forming a square of considerable extent. Two ponderous gates, studded and barred with iron, command the entrance. On an extensive terrace of white marble, raised on many steps, stands this superb sepulchre; the component parts of which are granite and marble, tastefully disposed, and delicately inlaid with silver. The first terrace is of stone, to which you ascend by seven steps; from thence to the marble one are about fourteen more. Under this terrace are thirty-two cells for mendicant *fakeers*, and round it is a net-work railing of granite. It has one large dome of white marble, and four smaller ones, supported on pillars of granite, which are covered with a roof of grey marble. The ornament on the top of the principal dome is plated with gold. The sarcophagus is of the purest white marble, with verses from the Koran inscribed on it in Persian characters. This stands in the centre of a spacious apartment open to the dome, lined throughout with white

marble, and paved with the same material. Four large windows in the dome diffuse a solemn gleam of light, calculated to impress the mind with ideas equally awful and magnificent. This room measures seventy feet square. Attached to each corner of the building is a circular one, with a winding staircase, leading to small apartments which are open to the dome, except by a low railing. The *fakeer* in waiting directed our attention to a large round plate of silver in the centre of the dome, from which, he said, had been suspended a chandelier of the same precious metal, but which was stolen by the *Jauts* when they overrun this province. There was notwithstanding still so much left to admire, that we should probably have devoted more time to it, had we not been engaged to dine with the Begum Sumroo.

Humayoon being the eldest son of *Timoor Shaw*, ought, according to English ideas, to have succeeded him on the throne; but primogeniture was not considered at that period in Hindostan —the reigning prince usually named his successor. The sons of *Timoor Shaw* were not all by one mother: his favourite wife, an intriguing clever woman, and the mother of *Shaw Zemaan*, caused *him* to be seated on the throne. He formed an alliance with *Tippoo Sultaan* to attack the British possessions in India. *Humayoon* rebelled against this brother, who accordingly

caused him to be seized, and his eyes put out. The rest of his days he passed in confinement; and, when dead, was buried here by his son *Acbar*, at whose expense this splendid monument was raised.

At the *Begum Sumroo's* palace we found thirty persons of rank assembled, and a splendid banquet in the European style. This ended, she arose and threw over the shoulders of each of the ladies a wreath of flowers formed of a tuberose plant, united by narrow gold ribbon. No sooner was she re-seated, than strains of soft music were heard, and two folding doors of the saloon flew open as if by enchantment, discovering a number of young girls in the attitude of dancing a ballet, or, as it is here termed, a *notch*. It appeared to me, however, little more than a display of attitudes; indeed their feet and ancles were so shackled by a large gold ring, of more than an inch in thickness, and bells strung round another, that springing off the ground must have been impracticable; in fact, their dancing consisted in jingling these bells in unison with the notes of the musical instruments, which were played by men educated for that purpose. To this music they give effect by appropriate motions of the hands, arms, and person, not forgetting that more expressive vehicle of the sentiments, *the eyes*. Their movements were by no means devoid of grace, particularly when accom-

panied by the voice, although the tones were, in my idea, extremely harsh, and frequently discordant. Seldom more than three girls perform at a time, and with the characters they change the figure. They performed a tale admirably; for by attending to the different gestures, it was as easily comprehended as if it had been recited. One, more superbly dressed than the others, came forward alone, to go through the motions of flying a kite, which she performed to admiration, and with peculiar grace. They pique themselves, I am told, on this art.

After breakfast, next morning, we accompanied the resident to view the royal baths and gardens. The baths are small apartments, *en suite*, having cupolas on the top of each, with one or more small sky-lights of painted glass. They are paved and lined with white marble, inlaid with cornelian, lapis lazuli, agate, &c. in elegant Mosaic patterns. The cold baths are supplied by fountains from the centre, fixed in a marble bason nearly the size of the room, with a bench all round the inside of it. The tepid and hot baths are rendered so by flues supplied from without. From hence we passed to the aviary, a long narrow apartment formed of the same materials, in which at this time were only a few singing birds for show. There was a larger, we were told, in the *Zenanah* garden, much better supplied. A paved terrace led from

this place to the *menagerie*. Here we saw tigers, lynxes, leopards, hyænas, and monkeys of various description and sizes; but, to my surprise, no lions. These beasts were reposing under colonnades of marble, secured to a staple by long iron chains. I do not think they liked our intruding on their retirement, for with one accord, but by different modes, they loudly testified disapprobation. The keeper said they were frightened at seeing so many white faces. The royal gardens came next in rotation, but were scarcely deserving of the name: they had never recovered the depredation made by the general enemy, the *Jauts*. The only things worth notice in them were a few large trees, planted by the Emperor Aurungzebe *himself*, who was fond of gardening, and kept his gardens in great order. A number of wide paved walks crossed each other at right angles, and in the centre of them was a bason containing gold and silver fish; besides which were fountains playing upon beds of flowers, laid out in the Dutch style of tiresome uniformity. Small circular buildings, supported by pillars and faced with marble, terminated the principal walks.

The description of the royal apartments in the fort at *Agra*, will answer also for those at *Delhi*. Fluted pillars of white marble, with gilt cornices; pavement of the same, nearly covered

with a Persian carpet; are the leading features of the latter, with a chandelier suspended from the centre of each room. The chandelier in the banqueting room at *Agra*, was, in the time of the Emperor *Acbar*, suspended by ingots of gold. I did not hear of any thing so splendid at *Delhi*, where, for want of chairs and tables, the palace appeared to me scarcely habitable. There is however in every room a cushion, (or place for one,) raised a little from the floor, for His Majesty; indeed, when we consider that no one would presume to sit in his presence, or even in an apartment usually occupied by him, all other articles of furniture would be superfluous. The Emperor's general residence is in the Zenanah: he seldom occupies the outer palace, but on state occasions.

In the evening I was introduced to the son of *Abdoulah Khan*, of cherished memory, among the learned men of his country as one of the most liberal patrons of the fine arts, besides being an excellent, just, and good man. He was a native of *Cashmere*, and chief of a province. He died in 1805.

We had now only to view the *Jumna Musjeed*, or principal place of Mahometan worship in this city; for which purpose some of the party set forward immediately after breakfast. This stands in the middle of the city. The ascent to it is by a number of large, handsome, stone steps, on

three sides of an immense square area, out of three principal streets. To this area you pass, on either side, through a double gateway, having apartments over it crowned by a parapet of cupolas. The area is arcaded on three sides—the fourth is the *musjeed*, or chapel, at one corner of which a saint is interred within an enclosure or skreen of marble net-work, covered by a superb canopy: near this no person is permitted to approach with shoes on. The large area is paved all over with white marble, having a square reservoir of water in the centre. This *musjeed* is surmounted by three marble domes, with gilt ornaments of a spiral form on the tops of each, and is supported at either end by a handsome minaret of granite three stories high, each story having a balcony round it with marble net-work railing, and on the top of each a dome, open all round, supported upon pillars of granite. A spiral staircase leads to the top. The ascent to the *musjeed* from the area was by seven steps of granite, to a terrace of marble twenty feet broad, on which it stood, extending the whole length of the front.

As it was not a Sabbath-day, or at the usual hour of prayer, we were permitted to make a minute inspection. There were neither seats, divisions, nor pews, within the building; nothing but a plain marble pavement; with a pulpit similar in shape to those in England, formed

from a solid block of marble; the whole being enclosed by arches, and the roof also arched, with curious carved work in all directions.

Some Mussulmen were at their devotions within the saint's enclosure, and we of course did not disturb them. I knew a gentleman who was imprudent enough once to touch one of his servants with a walking-stick as he passed along, while the man was in the act of prayer, which was no sooner ended, than deliberately taking his sword, he made a cut at his master that had nearly proved fatal: it separated his cheek from the mouth to the ear.

These people are wonderfully tenacious where their religion is concerned; and it is no joke to trifle with them. Several were bawling out at the *musjeed*, as loud as they were able, the first verse of the Koran, which runs thus:

" Praise be to God, the Lord of all creatures!
" The most merciful!
" King of the day of judgment!
" Thee do we worship.
" Of thee do we beg assistance.
" Direct us in the right way:
" In the way of those to whom thou hast been gracious;
" Not of those against whom thou art incensed,
" Nor of those who go astray."

This verse is repeated by all good Mussulmen when about to undertake any thing of conse-

quence, particularly by the *Siads*, or immediate descendants of Mahomet.

In the course of the day I received a message from the Empress, through the *Begum Sumroo*, inviting me to accompany her to a grand entertainment, proposed to be given in the palace on the marriage of one of the royal family. It was to commence on the following evening, and to last for three days. Not doubting my acceptance of it, the Begum said that a Hindostanee dress was preparing for me to appear in, which would be presented by the Empress herself. Unfortunately, it was not in my power to make use of it; for the commissioners having finished their business, had made arrangements for quitting *Delhi* that very day. On taking leave of the *Begum Sumroo*, she presented me with a handsome shawl.

We accordingly set forward as usual, and marched about fifteen miles before breakfast. On leaving the capital of the Mogul empire, we re-crossed the river *Jumna*, and passing over a sandy plain, arrived at the pretty neat town of *Shaw Derah*. This place is exceedingly populous, being the depôt of grain for the city of *Delhi*, and also a place of security for the cattle belonging to the royal family.

The village of *Furr uk Nugger*, where we pitched our tents, is on the banks of the *Bind Nullah*, which, although a deep river, did not

appear to fertilize the soil around it, as the next morning's march presented only an uncultivated waste: no symptom of fertility was perceptible until quite the latter part of it, near a small indifferent village named *Moraad Gunge*, and here was little more than a few shrubs and stunted trees. This country has so frequently been the theatre of war, that it is now nearly laid waste.

At sun-rise the next morning I mounted my horse, and, in company with two of the gentlemen, rode the next sixteen miles into *Meratt* to breakfast; soon after which we received the visits of the Judge, two Rajahs, and several officers of His Majesty's 17th regiment who were there encamped. It was now the 18th of January, the weather most delightful. On the 19th I received visits from the ladies, and the commissioners gave a dinner party.

On the 21st we had a large party to breakfast, and I afterwards returned visits; in doing which I had an opportunity of witnessing a most curious ceremony, peculiar, as I was informed, to these provinces. A young girl appeared veiled from head to foot, with a cord tied round her waist, the end of which was held by a man apparently much older than herself, who walked three or four yards before her, to whom we were informed she was just married. My curiosity induced me to make farther inquiries, when I learned that it was customary in the sect to

which she belonged, for the father, or nearest male relative of a bride, to bind a rope round her waist, tying the end of it round the wrist of the bridegroom, when he leads her home as his property, followed by a procession of relatives, friends, and acquaintance, as we then saw. This ceremony, it appears, is intended to be emblematic of their being tied together for life, and that her family resign all right and title to her. In the evening some of us went out on elephants with the dogs, who put up three hyænas, whom we chased for a considerable time, but never could get within gun-shot of them. Our people brought in a tiger that had just been killed: his skin was so beautiful that I had it cured, in order to cover footstools with it.

On the 24th I rode out coursing with some of the gentlemen of our party, and found so many hares that we were puzzled which to follow.

CHAPTER XIII.

On the following day the commissioners quitted *Meratt*, and halted a few hours at *Sirdanah*, a palace belonging to the Begum Sumroo, where she generally resides. We were escorted over the estate by her colonel commandant, a respectable old gentleman of the name of Peton, a Frenchman by birth, but resident at her court for many years. She has a regular cantonment here for her troops, and a strong fort containing some good houses, which are inhabited by the officers and their families. Her soldiers are tall, stout men, with light complexions, hooked noses, and strongly marked features, being principally Rajpoots, who are the best soldiers, but much addicted to chewing opium, generally proud, and often insolent. Their uniform is a dress of dark blue broad cloth, reaching to the feet, with scarlet turbans and waistbands. Her park of artillery seemed also in excellent order: most of the large guns stood in a line in front of the palace gates. She paid us the compliment of ordering a salute to be fired, and apologized for not being there to meet us, on account of the entertainment at the palace, which had detained her at *Delhi*. We saw a number of fine horses in her stables, and an English coach that had been lately built for her in Calcutta, which was

to be drawn by four of them, with two postilions. I had afterwards the pleasure of accompanying her in it. The carriage was painted a bright yellow, with silver mouldings, lined with violet-coloured satin, embroidered all over with silver stars. The window frames of solid silver; the lace and hangings silver ribbon, wove in a pattern, and very substantial, with silver bullion tassels. The wheels were dark blue, to match the lining. The postilions wore scarlet jackets and caps, almost covered with silver lace. She has several fine gardens full of fruit trees. The branches of the orange, lemon, and citron trees, at *that* time, fairly bent under their luxurious load.

The surrounding country is highly cultivated, presenting a most cheerful prospect. This is part of what is called the *Dooab*, in consequence of its being fertilized by two principal rivers, viz. the *Ganges* and *Jumna*. *Doo* is Persian for *two*, and *aab* for water *. It is particularly pleasing to the eye, being well wooded and thickly planted with villages, wearing symptoms of great prosperity. In the course of thirteen miles, we passed through five of them.

From hence to *Katowly* nothing occurred worth mentioning. Like most other large towns, it is enclosed by a high brick wall, with four

* Applicable to all the districts west of Allahabad.

entrances, East, West, North, and South, secured by as many ponderous gates, studded and barred with iron, having a number of armed men at each of them.

On the 28th we proceeded on our journey, and felt the cold uncommonly severe. The morning was fine, clear, and frosty, which produced wonderful effects on the breakfast table. Our road was over a sandy plain, with frequent inequalities, which, if they had not been heaps of loose sand, I should have called *hills*. This continued for six miles, and distressed our carriage cattle exceedingly. After that, we came upon an extensive down which commanded a good prospect. As I before mentioned, part of the tent equipage, crockery, &c. are sent forward at night to be ready on the next encamping ground in the morning. In consequence of the intense cold of the preceding night, two of the bearers were found dead upon the road. Nor was this the only fatal accident that happened: a bullock in one of the waggons was shot, by the carelessness of a man of the Seapoy guard, and died upon the spot.

A short distance from *Muzzuffer Nuggur*, (the place of our destination,) we passed a handsome town called *Owlah*, built *entirely* of brick, which is rather unusual, as in general by far the greater proportion of houses in this country are of cob *. All brick houses in Hindostan have flat roofs

with a low railing all round, where the inhabitants sit smoking their hookahs of an evening, listening to a relater of Persian tales, or a reciter of poetry, such as the *Shah Naumeh*, &c.

About midway on our march the following morning, we were intercepted by a branch of the river *Hindon*, which having forded on elephants, we returned to our carriages, and drove through groves of mango trees the rest of the way. After breakfast I accompanied some of the gentlemen on a shooting excursion, when we discovered a beautiful shrubbery surrounding the hut of a *Brahmin fakeer*, close by the side of a fine large lake, on which were innumerable wild fowl, of whom he was the protector. We found means, however, with a few rupees, to satisfy his conscience with respect to their being killed. This place is fifteen miles from *Muzzuffer Nugger*, which town is above a mile in length.

From this place the country was for the most part level, and cultivated down to the road side. We remarked several flights of wild pigeons on our journey, started a tiger cat and a brace of quail, and saw some romantic views.

I mounted my horse next morning with the intention of riding to *Saharunpore;* but three miles beyond our encampment, we came to a

* Cob is a mixture of mud, sand, and straw, with a portion of cow dung.

river which we were obliged to ford on elephants, but re-mounted our horses on the other side, and reached *Saharunpore* to breakfast. Shortly after our arrival, the judge paid us a visit, and invited the party to dine with him. I forgot to mention, that the judge and collector of every district always accompanied the commissioners to the boundary of it. The climate is considered colder here, than in any part of India. From the judge's house (which stood on an eminence within the fort) we could easily distinguish three distinct ranges of hills, covered with snow, which never entirely melts. *Saharunpore* lies low, and in the rainy season is considered extremely unhealthy, owing to the number of streams by which it is surrounded, bringing down putrid matter from the hills; consequently, fevers and agues are at this time very prevalent. The town is large, and built chiefly of brick. Near it we were shown a garden, the property of Government, well stocked with fruit and vegetables, but that was all—it had certainly no beauty to boast, in the year 1809. This was a frontier station to the *Sieke* country; and it was now thought advisable to assemble an army at a place called *Cheelconnah*, (about seven miles from hence,) in order to check the encroaching spirit of *Runjeet Sing*, their leader. Accustomed from their infancy to carry arms, both the Sieks and Mahrattas are

expert in the use of them, particularly the matchlock, which they fire at a mark on full gallop, and seldom miss their aim. The higher classes of these men wear their beards long, and bushy up to the eyes, and are extremely fanciful in the colour of them, sometimes tinging them with lilac, pink, light blue, yellow, and even scarlet. I saw one man whose beard was white, edged with purple. Mahometans in general only wear mustachios. The dresses of the Sieks we saw, were made of silk, wadded with cotton, reaching to their feet; the sleeves entirely obscuring the hands, and edged with a broad gold or silver lace all round the skirts. These dresses are made to fit the shape; the skirt to wrap across the front, and fasten by strings on one side; their throat being always exposed *. Over this, they wear a long shawl, bound tight round the waist; a turban on their heads; and in cold weather, when they go out of doors, two square shawls, one plain, the other sprigged, envelope turban, face, and shoulders, leaving the smallest possible aperture, just that they may see their way: shawl socks, and shoes trimmed up at the points, either embroidered on scarlet or yellow cloth, or made of scarlet or yellow leather. Mussulmen are

* Seapoys wear three rows of very large white stone beads, tight round theirs, which at a distance has the appearance of a stock.

fond of gay colours, and have not the same objection to wearing any thing made of leather as the Hindoos have. The principal traffic among the natives here seems to be in slaves. Children are brought down annually from the hills for sale. I saw two, apparently about four and five years old, that had been purchased by a native lady for twenty-five rupees—(one pound eleven shillings and three-pence each.) I was horror-struck at the idea, and very far from thinking, at that time, that any circumstances could induce *me* to purchase a human being like a horse or any other animal; therefore let no one say what he will not do, for we are all, more or less, the creatures of circumstance.

Some of our party made a digression from *Saharunpore* towards *Fizabad*, in order to examine the source of the *Jumna*. They experienced much difficulty on account of the roughness of the road, over which the cattle could not travel; so they were obliged to dismount, and pursue their researches on foot. At length they discovered what they sought; it was a pure stream, flowing rapidly through a narrow pass over a bed of large stones.

From this place, which our party quitted on the 3rd of January, we proceeded to *Munglore*, a fortified palace belonging to *Ramdial Sing*, Rajah of *Hurdoar*. In so doing, we passed a large well-built town named *Jubrarah*, the re-

sidence of his eldest son, who came out to receive us at his castle gate. A more ruffian-like figure I never beheld: he measured, I was told, seven feet in height; and I can answer for it, that he was stout even beyond proportion. We did not quit our carriages upon this occasion; but he paid us the compliment of mounting his horse, and with his numerous retinue attending, or rather escorting us to his father's palace. Here we found the gates thrown open, and the old Rajah waiting to receive us with a silver salver in his hand, about the size of a common plate, piled up with gold mohars, which he first presented to the commissioners, and on their declining it to me, when, agreeable to etiquette, I made my salaam and declined it also. The same ceremony having been gone through to one or two others, he affected to appear much chagrined, and gave it to one of his servants, who carried it away. We now followed him into his castle. He was a fac simile of *Blue Beard*, scimitar and all, that one reads of having murdered so many wives. Equally gigantic as his son, he possessed a stentorian voice that made one tremble. I verily thought that we had entered the country of the Brobdignags. The Rajah's dress was no less singular than the rest of his appearance; and, to crown all, he had on a pair of bright yellow jack-boots.

Munglore is a place of some consequence in

the manufacturing line, besides being on the high road from Cashmere to our provinces. Persian goods of every description *must* pass this place. The town is large, and built entirely of brick, which the Rajah causes to be refreshed once a year, to make them look like new. The inhabitants weave cloth, print chintz, &c. They all forsook their houses on our approach, and followed us with loud shouting. I was told it was occasioned by seeing *me*, the only English lady they had ever seen; and my being on horseback astonished them still more. Their women, when travelling, have thick curtains drawn round the carriage, so as to elude the most vigilant inspection.

Munglore is surrounded by fine large timber trees; and the enclosures to the fields are all of prickly pear, a plant frequently met with in hothouses in England, and which forms an impenetrable fence. The inhabitants are all Hindoos. They esteem the peacock a sacred bird: we observed numbers of them walking quite tame about the streets.

While taking the air on an elephant in the evening, I fell in with a caravan of merchants from *Cabul*, who at first stared at me as if they had seen an ourang-outang; but I desired one of my attendants to explain to them that we had a large encampment not far off, and if they would go there, they would be able to dispose

of a great many things. They made no objection, and accordingly we all proceeded together. Their cargo consisted of beautiful Persian cats, birds, dried fruits, sheep with ponderous tails like those at the Cape of Good Hope, and goats, from whose wool the Cashmere shawls are made. These animals were considerably larger and higher than those of Europe; their coats thick, black, and apparently coarse, until examined, when close to the skin is discovered that fine soft wool, the manufacture of which is held in such estimation for shawls. A couple of these goats were purchased in our camp for thirty rupees *.

* Most shawls are exported unwashed, and fresh from the loom. They are better washed and packed at *Umrutseer* than at *Cashmere*, where they are manufactured. Sixteen thousand looms are supposed to be in constant motion there, each of them giving employment to three men, whose wages are about three pice a day. It is calculated that eighty thousand shawls are disposed of annually. The wool from *Tibett* and Tartary is the best, because the goat which produces it thrives better there: twenty-four pounds weight of it sells at Cashmere, if of the best sort, for twenty rupees; an inferior and harsher kind may be procured for half the money. The wool is spun by women, and afterwards coloured. When the shawl is made, it is carried to the custom-house and stamped, and a duty paid agreeable to its texture—one fifth of the value. The persons employed sit on a bench at the frame, sometimes four people at each frame; but if the shawl is a plain one, only two. A fine shawl, with a pattern all over it, takes nearly a year in making. The borders are worked with wooden needles, hav-

From hence we continued our journey to *Jualapore,* a village immediately at the foot of the Tibett mountains. Previous to reaching it, we came to a place named *Landowra,* another palace belonging to the Rajah of *Hurdwaar,* who had gone forward to receive us. We soon descried him towering above his satellites, with an offering of gold mohars on a napkin; when, (agreeably to custom on such occasions,) descending from our elephants, we touched the gold mohars with the tips of three fingers of the right hand, and made a *salaam;* upon which, one of his servants took them away as before. It is merely a form in the person offering, to denote that he acknowledges himself an inferior. He then conducted us through a large paved court, and up several stone steps, into the palace, where we were surprised to find chairs placed round a large brazier filled with charcoal. As soon as we were seated, several servants entered with wooden trays of about two feet long and a foot and a half broad; on some of which were shawls, pieces of kinkob, muslin, &c.; on others, Persian fruits, fresh and preserved,—sweet cakes, biscuits, and otta of roses. About five-and-twenty of these trays were placed at our feet; while in the court be-

ing a separate needle for each colour. There is a head man who superintends and describes the pattern. The rough side of the shawl is uppermost while manufacturing.

fore the palace were paraded several Persian and Arab horses, richly caparisoned, with silver chains about their necks, and pendant ornaments of value. From this superabundance of good things it was necessary, in order to avoid giving offence, to take something. I took a small square handkerchief, and one or two of the gentlemen a Persian sword of no great value. The horses had their walk only to be admired; after which they were quietly replaced in the stable; and mounting our elephants, we bade this good gentleman adieu.

Native chiefs are magnificent, and even profuse in their presents to Europeans. We might have given all we saw in charge of our servants, to take away, if we had wished it, and he would have been highly gratified, as he would have considered himself entitled to expect from us double its value in return, and would not have suffered much time to elapse without asking some favour. I once accepted a Persian cat, and in a few days after received a request from the *Bibbee Saheb* to send her a pair of white shawls.

Travelling over a vile road to *Paharpore*, we gradually approached the mountains, and reached *Juallapore* to a late breakfast. This being the entrance of the *Moradabad* district, we were met by its judge and collector with their separate suite. *Juallapore* is eighteen miles from *Mung-*

lore: the last nine miles was through an inhospitable-looking jungle, where tigers are said to abound. We saw plenty of florican, the black-spotted feathered partridge, hog deer, &c. Where the latter are found, there are always tigers.

The following morning some of our party, myself among the number, made an excursion to the celebrated bathing-place of *Hurdoar*, where we fell in with a party of *Sieks* of high rank: they consisted of the *Ranee Mutaab Kour*, wife of Rajah Rungeet Sing; Rajah *Sahib Sing*, of *Patialah*, and his wife; Rajahs *Bodge Sing* and *Burgwaan Sing*. These people paid us every mark of respect and politeness: they were attended by a numerous retinue.

The town of *Hurdoar* is on a bank of the Ganges, about eight miles from *Juallapore:* it is built chiefly of stone, and stands at the foot of an immense range of mountains covered with luxuriant verdure. The Ganges here divides into several limpid streams, which, after running for several miles over a bed of large smooth stones, unite in *one*, which measures twelve hundred yards across. Its source is near *Punniallee*, on the south-east side of *Hemallah*.

The name *Hurdoar* is composed from *Hur*, the name of a Hindoo saint, (who made this his place of ablution, and eventually his residence,) and *doar*, which in the Shansorit language means

a door; by which the natives understood that the way or door to this saint's favour, was by frequenting the place that he had named and patronized. As he had a high character for sanctity, and was withal a shrewd, clever man, it soon became a place of great celebrity, and continues so to the present time. There is an annual fair held here to commemorate the anniversary of this man's birth, at which it is computed there assemble no fewer than a million of souls*. The extent of ground occupied by these, in one continued throng, is generally from three to four *koss* †. The grand bathing-day takes place on or about the 11th of April, dependant however on the state of the moon ‡.

* The surest way of founding a village in this country is by setting down a *fakeer* on the spot, who immediately builds a mud hut, hoists a small red flag upon a pole, and the following year appears a populous village.

† A koss is about one mile and a half English.

‡ A pilgrimage to Mecca is also considered necessary to constitute the character of a *good* Mussulman, and is considered highly meritorious. These pilgrims support themselves chiefly by alms on the journey; and you not unfrequently see the most emaciated objects lying dead by the road side, particularly in a thinly inhabited country, as in the new road from Calcutta to the upper provinces of Hindostan. I counted five myself on that road, who appeared lying flat on their faces, with scarcely any clothing on them, and the bones almost starting through the skin. There is an institution at Mecca for pilgrims, provided for by the will of *Ahmed Shah*; so that while they *remain there*, they are very well off.

Tunkal is a town about three miles from *Hurdoar*, where five elegant houses have been built in the oriental style, with a profusion of Hindoo emblems and decorations, said to have cost thirty thousand rupees each. Two of them belong to rich bankers at *Naugreedabad;* one to Rajah *Nyn Sing*, who lives in the neighbourhood of Muratt; one to *Goorah Khan;* and one to *Ramdial Sing*, Rajah of Hurdoar. They were all built within the last seven years. Hindoos always plaister the inside of their houses with cow-dung, which old women and children are constantly employed picking up. They make it into flat cakes with their hands, and stick them on the outer walls of cottages to dry: they then pile them up, under shelter, for use. The walls and terraces, when perfectly finished, have the appearance of stucco, without any unpleasant smell at all. A general officer in the Company's service brought to England, some years ago, a Hindoo lady as his wife, and left her in handsome lodgings, in London, while he went to visit his friends in Scotland. The first thing she did, after he was gone, was to purchase a cow, and have her brought into the drawing-room. The hostess expostulated; but the general's lady assured her that if any damage was done, it should all be paid for, and she was pacified; but when, a few days afterwards, the housemaid told her mistress that all the cleaning in

the world would never get the cow-dung off the gilt mouldings, she was petrified! concluding of course that the lady must be mad, she wrote off to the general by that evening's post.

Another common practice among Hindoos, is, that of exposing different kinds of grain on sheets, before their houses, to dry in the sun; so that the whole village looks like a bazaar.

The Brahmins who reside at *Hurdoar* persuade their followers, that, by performing their ablutions, and making offerings to the *Ganges* at that place, they instantly become purified of their former sins. I hope I am not uncharitable; but could not help suspecting, that some of my party would not have been sorry to be so easily rid of theirs.

We saw here some pilgrims who had travelled all the way from *Juggernaut*, in the bay of Bengal, (some thousand miles,) to perform a penance. They were at this time just setting out on their return, laden with baskets full of small bottles filled with sanctified water, for the purification of those who were unable to come so far.

The road between *Juallapore* and *Tunkal* may be justly compared to those of the New Forest in Hampshire, but still more beautiful from its vicinity to the mountains. After rambling about, (until we were tired,) viewing a number of de-

scents by stone steps, with their appropriate decorations, that conducted votaries to the sacred stream, (each guarded by one or more fakeers,) we returned to our encampment infinitely gratified by the trip.

The commissioners being occupied by business, we did not quit *Juallapore* until the 12th, which afforded me an opportunity of viewing some waterfalls at *Angenny*, a place exactly opposite *Tunkal*, on the other side of the river. Six persons started on four elephants: three spare elephants having been pushed forward to sound the bed of the river, (as we proposed fording it,) and to clear the jungle on the other side. The stream where we crossed was about seven feet deep, rapid, and perfectly clear, so that we could distinguish a bottom of large round stones, which were so slippery that it was a service of danger to pass over them. The elephants trembled at every step, and supported each other by heeling to it, as ships do with a wind on their quarter. It must have been a curious spectacle from the opposite shore to see four elephants wedged like a wall together, with people on their backs, all stepping cautiously as if aware of danger. We crossed a little above the Falls, which are stated to extend for half a mile, and reach fairly across the river. Their descent in many places does not exceed eight or nine feet. We had a complete view of them

from *Angenny*, and were delighted by the sound of dashing waters, and view of stupendous mountains clothed with the stately fir* and spreading bamboo, while the sweet warblers of the wood strained their harmonious throats to bid us welcome. Our advanced guard having shot some jungle cocks †, we had them broiled; and they proved a welcome addition (being young and finely flavoured) to the cold provisions we had brought. After regaling ourselves and resting the elephants, we re-mounted, in order to explore the country, and entered a bamboo jungle, the branches of which were so entwined that the spare elephants were absolutely necessary to force a passage for us. It was really wonderful to see with what dexterity these animals twisted off large branches with their trunks; or, at the instigation of their driver, tore up whole trees by the roots. After buffeting through in this way for about an hour, we came to a charming valley between two ridges of hills, whose summits seemed to touch the clouds. Trees and shrubs of various foliage adorned their almost perpendicular sides, while the meandering Ganges, in distant murmurs, died on the listening ear. Having made a circuit of some miles through this delightful

* This is the only place in Hindostan where the fir tree is found in perfection.

† Like English cocks and hens, only wild.

country, we re-crossed the Ganges in boats, and reached our encampment before it grew dark.

The next morning was fixed on for pursuing our journey. I accompanied the judge of *Moradabad* (whose district we were just entering) on his elephant through thick grass jungles, higher than the animal on which we rode, although he measured fourteen feet. Our advanced party fell in with a wild elephant, from whom they defended themselves by collecting round a tree and firing at him, then setting up a hideous yell, which at length frightened him away.

For eighteen miles not the slightest trace of a road was perceptible; but the guides persisted that they were going right, and brought us to a village named *Kurranpore*. Here the inhabitants were so alarmed at seeing us, that they fled and hid themselves in a grass jungle. A little beyond this village is a *morass*, only rendered passable by loads of reed and bamboo that our people had spread the day before to form something like a road. The elephants did not seem at all inclined to cross it, nor do I think it was altogether safe, but fortunately no accident occurred.

Soon after this we reached a part of the Ganges where there is a ferry, and found excellent boats with platforms for the conveyance of our carriages and horses, waggons, bullocks,

&c. &c. This place is named *Bhynee Ghattah*. Here we quitted what is termed the country of the *Doo-ab*, and entered that of the *Pungaab*, or junction of five rivers, inhabited by a people called the *Rohillas*. The banks of the Ganges, on the *Rohilcund* side, are immensely steep; and the soil, a deep loose sand, which so considerably delayed the baggage, that many of the gentlemen's tents were not pitched until quite late at night. Our encampment extended two miles, over a plain that separated the villages of *Allum Serai* and *Nagul*. From hence we passed over a vile road through a jungle of brush-wood and low stumps, (called the dak shrub,) besides two or three streams knee-deep for the horses, to a place called *Nugeebabad*, which is, being interpreted, "City of great Men." Our tents were pitched near the garden-house of *Sultan Khan*, son of the Nawaab *Nugeeb ul Dowlah*, whose tomb we visited in the course of the morning. It stands surrounded by trees that completely shade the building, and is encompassed by a brick wall. The tombs of him, and his favourite wife are united under a slab of stone, covered with a smooth white paste called *chunam*, which bears a high polish, and at a distance looks like alabaster. They are raised considerably off the ground by a terrace of flag-stones. On three sides of this terrace are colonnades neatly painted with emblematical devices; the fourth

is divided into three small apartments for devotion, terminating in as many cupolas. This is the first place, after leaving the Persian territory, where bales of shawl and other Persian merchandise are examined, and a duty levied on them by the East India Company. It is the abode of many merchants, who enrich themselves by purchasing wholesale, and retailing them into the provinces. Large plantations of sugar-cane were observable throughout this part of India, and mills for extracting the juice in order to make it into sugar, to be seen in every village. Those little neat baskets of split bamboo, in which pilgrims carry the Ganges water, are manufactured here, and find a brisk sale. I purchased some shawls and (under such circumstances that I could not avoid it) a slave boy! The circumstances were these:—A poor debilitated woman, with an infant in her arms, and this child, (about four years of age,) seated themselves at the door of our tent, and would not be removed. Thinking she was a beggar, I sent her a few *pice*; upon which she said that she came to sell her child, and not to solicit *pice*, for they would do her no good. I then went out and remonstrated with her upon the cruelty of such an act; told her that if she did, there was not the smallest chance of her ever seeing him again—in short, said all I could to work upon her feelings as a mother, and endea-

vour to turn her from her purpose; but still she perseyered, and implored me with tears to take him. She had a numerous family, she said, who must all starve unless she could get money by this means to pay the *bunyah*. The price she asked for the boy was thirty-six rupees, the half of which she owed for food. Her husband, she said, was a cripple, and could not work. I sent a person with her to ascertain the truth of this statement, and finding that the woman had not deceived me, I paid the money and received the boy. Some victuals that was placed before them they eagerly devoured. The child remained without a murmur, in hopes of another meal when hungry; and the mother departed happy, in the belief that her boy was provided for.

This traffic, so repugnant to English ideas, exists only near the hills, where the population is so great, and the means of providing for it so small, that unless purchasers could be found for the children, half of them must starve. This boy had quite the countenance of a Chinese Tartar, with immense large eyes. The first thing I did was to have him bathed and clothed, for he was perfectly naked. He did not like being dressed at all, and for a long time took every opportunity of slipping himself out of it.

In the evening we mounted our elephant, and rode about a mile to inspect a large fort, built

of hewn stone, within which *Nugeeb ul Dowlah* had stood a siege by *Shâw Allum*, Emperor of *Delhi*, at that time denominated "The *Great Mogul*." This fort is at present untenanted, but is capable of being made a very strong intrenchment, large enough to contain a garrison of three thousand men, although for the actual defence of it perhaps five hundred might suffice. It is situated on an extensive plain, surrounded by a strong wall and two deep ditches, supplied from a reservoir within the fort.

CHAPTER XIV.

On the following day we halted at *Nugeenah*, about fifteen miles from our last encampment On the road we forded several small streams, one of which (the *Gongon*) is frequently impassable in the rainy season for many hours, being at that time both deep and rapid. We were told of a tiger that had been seen of late near this river, but he did not favour us with his appearance. A gentleman known to some of our party, had, in passing about two months before, the good fortune to kill one on this very spot. The small town of *Nugeena* contains eighteen thousand inhabitants: it is celebrated for the manufacture of blankets, and coloured glass. The *Nawaab's* residence is at *Arampore*, which we passed close by. In the square space in front of the palace, we observed a number of his attendants—fair, handsome men, sitting or lounging upon *charpiahs*, with a degree of independence that surprised us. These *Rohillah* chiefs are not very partial to the English.

From *Nugeenah* to *Daympore* (where we found our tents) is about fourteen miles. Our road lay over a level country, well wooded and watered, the cultivation in many parts reaching to

the road side. *Dawmpore* is famous for the manufacture of pistols, swords, gun-barrels, and matchlocks.

From *Dawmpore*, by way of *Soharra* to *Saispore*, is, without any exception, the wildest fifteen miles of country I ever travelled: it is covered with bushes, the haunt of ferocious animals; through it runs a deep sandy road. The gentleman who was driving me in his curricle, told me that he had killed five tigers on the spot we then were, not more than a month before, and a most singular circumstance occurred. He had gone on to the village afterwards, where he had left his gig, in order to return home in it, when passing a bush where one of the tigers were found that he had shot, a tigress darted out and (what is very unusual) pursued him so swiftly, that notwithstanding he put his horse at speed, he had the greatest difficulty to escape her. The only reason he could imagine for her being so furious was, that it might have been one of her cubs which he had destroyed.

At a place called *Soondree*, about fourteen miles farther, the country appeared well cultivated, which is rather astonishing in such a neighbourhood, and the road tolerably good. We passed through two or three groves of the sweet-scented *bauble* tree, whose odour resembles that of mignionette.

On the 21st we quitted *Soondree*, and reached

the judge's house at *Moradabad* to breakfast. The city of *Moradabad* stands in the centre of the most park-like country imaginable. Among the hills, not far from it, the apple, cherry, walnut, arbutus, and beech trees, flourish; and plenty of wild strawberries are found in the woods. The neighbouring gardens produce peaches, apples, strawberries, pine apples, and all sorts of vegetable in the highest perfection. The culture of potatoes is particularly encouraged in this district, and succeeds remarkably well. In seasons when there is a scarcity of grain, (which frequently happens,) this vegetable may prove a most valuable substitute, and probably the introduction of it into India, be the means of saving many thousand lives. Although first cultivated by its European inhabitants, the natives are all fond of it, and eat it without scruple.

The houses at this place are in general large, and chiefly built of brick. The one in which the judge resides is a perfect palace; indeed it *was* formerly the palace of a Rohillah chief. It is surrounded by an out-work of embrasures, bastions, &c.; is situated outside the city, on a space sufficiently large to encamp an army; and was once attacked by the force under *Ameer Khan*, (when united with *Holkar*, he threatened to exterminate the Europeans,) but gallantly and successfully defended by Mr. Leicester, at

that time judge of the district, until troops arrived to his relief.

There are six principal squares, in which all the houses are of brick, and one square in the centre of the city, not only spacious, but magnificent. It has within it seventy gates, the whole being surrounded by a high brick wall. The streets, contrary to the plan usually pursued in this country, are wide. No manufacture is carried on here; but the inhabitants are celebrated as being excellent mechanics, particularly in the upholstering line. It is a station for one battalion of Seapoys, and a healthy situation at all seasons of the year. The river *Ram Gonga* runs parallel with the north-east side of the city, and supplies the inhabitants with good water and plenty of excellent fish.

We remained here until the 28th, when the commissioners took their departure for *Futteh Ghur*. We forded the *Gongon* in carriages, near the village of *Syfree*. Our road lay the whole way through fields of green barley or wheat, bounded on the right by groves of mango trees; while the left presented a pleasing and extensive prospect. A large estate, belonging to the principal *zemeendar*, wore the semblance of great security and comfort. Passing along a fine hard road and level country, richly cultivated, we saw a place named *Ryepore*, near the large town of *Secrowly*, embosomed in gardens. Our tents

were pitched on an extensive level of turf, surrounded by trees of various kinds. Villages in the *Rohillah* country are in no instance surrounded by a wall, as in the districts of *Coel*, *Delhi*, *Meratt*, and *Agra;* (in fact, throughout the *Douab;)* neither have the Rohillas any fences to their fields. Sugar-cane, wheat, and barley, appear to be the chief productions of their country.

Neither the strength of our party, nor the sentries which at all times paraded before the doors of our tents, could at all times secure us from thieves; but we found a complete guard, at this place, in the person of a small terrier, that had been fastened to one of the bed-posts. About the middle of the night, when all was quiet in the camp, (and the sentries, I suspect, asleep,) this little animal became very restless, then barked violently, and at length broke from his fastening, and made a dart towards the opposite wall of the tent. The glimmering light of the lamp discovered to me at the moment two large staring eyes, glaring frightfully round in search of plunder. The dog could not get at the man; but the alarm was given, and the intended thief secured: he had nothing on but a cummerbund*; yet in *that* were secreted two knives, sharpened at either edge. This place is named *Shoepore*.

* Cummerbund is a breadth of cloth wound round the loins.

From hence we continued our route over a fertile country, with occasional inequalities scarcely deserving the name of hills, to *Alli Gunge*. The cultivation reached the road on either side, interrupted only by occasional groves of the mango tree, through which we drove. On the other side *Alli Gunge*, the soil becomes sandy, and the face of the country assumes a totally different appearance. After crossing a small river, we entered what is called a *jow jungle;* much resembling the birch wood in England, of which brooms are made. This continued for about three miles, and conducted us to the banks of the *Ram Gonga*, where ferry-boats had been prepared, but, as it was then practicable, I preferred crossing it on my elephant. An elephant is the only animal, except a camel, that can ford this river, even when it is at the lowest. In the rainy season it would be impracticable to ford it at all, as it is then both deep and rapid.

From hence we drove in a curricle to *Barreilli*, a city inhabited entirely by Mussulmen; it has been celebrated in history, and is still of considerable consequence. It stands on an extensive plain, bounded on every side by lofty trees. The soil is deep and sandy; the city itself irregularly built; and its inhabitants, chiefly *Rohillas*, are so very uncivil, (to give the mildest term to their demeanour,) that no European can enter it without the risk of being insulted. These

people possess the pride of ancestry, in a pre-eminent degree. The city swarms with the insolent, proud descendants of *Haffiz Ramut*, chief of the *Rohillas*; he was killed in battle at this place by *Sujah Dowlah*, Nawaab of Lucknow, at the head of the forces belonging to the Emperor of Delhi, who, it is reported, owed his success on this occasion to the firmness of his English allies under the command of Colonel Champion *. This circumstance is still fresh in the remembrance of the natives, whose veneration for their chief is very great; and their detestation of the English, from the part they took against him, proportionably so.

The city of *Bareilly* was founded by *Haffiz Ramut*; and his remains are interred there, beneath a splendid monument erected to his memory. The inhabitants of this city are always ripe for rebellion, but are incapable of much resistance, having neither wall, nor ditch, to protect them. Among these are a few merchants who trade in drugs and timber, from the neighbouring hills, to whom the support of the English Government is of consequence. It is what is called a *Sudder* Station, having a court of circuit, a court of appeal, a judge of the district, collector, chaplain, surgeon, &c. with one battalion of Seapoys. In a court of circuit there

* See Hamilton's Account of the Rohillah War.

are two judges, in a court of appeal three. The Seapoy cantonment is about a mile from the city. The houses of the civilians occupy an open space between the city and the cantonment: near them stands a fortified jail.

We passed nearly a month at *Bareilly*. It is almost the only place in India where the nights throughout the year are never oppressively hot. This place is famous for carpenters' work of all descriptions. They imitate the painting on China trunks, boxes, tables, &c. so well, that it is scarcely possible to distinguish them from the original articles. Their chairs are beautifully varnished, and tastefully shaped. The *Bareilly* furniture is indeed justly estimated throughout the provinces, and produces a fund of wealth to the manufacturers. The facility with which they get timber from the hills, greatly assists their views. From hence to *Pilibete*, which lies at the foot of those hills from whence the timber is brought, is only two days' journey. Being so near these hills, we were desirous of visiting the source of the *Gogra*, which river takes its rise from thence; and accordingly, on the 1st of March, sent forward our camp equipage. The two first marches were unmarked by any particular occurrence: the country over which we travelled was flat and uninteresting; but on the third day we entered a beautiful and extensive forest of *sissoo* trees,

infested by every wild animal that the country produces, notwithstanding, the natives appeared to live in it without any visible means of defence. Curious to know the reason of such apparent apathy, I learned that they were all Predestinarians, and often saw their cattle and children carried off without an attempt to rescue them. "Their time is come," they say, "and if you should succeed in saving them from the threatened danger, another, still more terrible, is sure to be at hand."

The second day, in passing through this immense forest, we met travellers whose countenances bespoke them of a different race. They proved indeed to be inhabitants of the second, and third range of mountains, bringing their merchandize, chiefly drugs, to an annual fair, held about this time, at a village named *Bellary*, on the outskirts of the forest. *Assafœtida* is a principal article of traffic, as it is a favourite ingredient in the cookery, both of Hindoo and Mussulman. It is a low bush, with long leaves, that are cut off near the stem, when a milky juice exudes, which hardens gradually, like opium, but loses its virtue, if left long exposed to the sun. The people I am speaking of, are of a bright copper colour; their stature is short and thick; they have broad faces, flat noses, small eyes, scarcely any beard, and no mustachios. They do not wear turbans like the

natives of Hindostan, but fasten their hair in a bunch on the top of the head, with a long black bodkin. In appearance they strongly resemble those figures often seen on old china jars; and, living on the borders of Tartary, we may justly conclude them of Chinese extraction. Nothing could exceed the beautiful wild scenery of this day's march. We continued to ride through a thick forest, intersected by innumerable running streams, clear as the purest crystal, over which was occasionally thrown a tree in full foliage, to answer the purpose of a bridge. The approach to one of these streams was invariably marked by the feet of wild animals. On one part of our route, which lay along the edge of a steep precipice, we distinguished the footsteps of wild elephants, as if a drove had lately passed, and this appearance continued for more than a mile. Our guide informed us that a large male elephant had been occasionally seen, and was recognised, on this path, for many years; frequently attacking, and, of course, destroying, the unprotected traveller. As *we* were armed, and strongly guarded, I felt no apprehension, but could not avoid being anxious for the arrival of the servants that were to follow. Nature must surely have regarded with peculiar complacency this most enchanting spot. A rich valley, reposing beneath a majestic acclivity, covered with herds of cattle, grazing on its velvet

pasture, under the shade of spreading branches, with here and there a cluster of peasants' huts, were its peculiar characteristics. All appeared tranquil as in the midst of the most civilized country, nor seemed to fear their lordly neighbours. Our breakfast tent was pitched a short distance beyond this, on the banks of the *Gogra*. The mountains, although in fact, at a great distance from us, appeared but just on the opposite shore, forming one of the finest landscapes I ever beheld. When the heat of the day had a little subsided, we sallied forth to enjoy the prospect, occasionally seating ourselves on a projecting rock. The moon was near the full, and arose from behind the mountains superlatively bright. To what sublimity of idea did their vast summits, illumined by her rays, give rise, while their more humble bases were veiled in obscurity!

Next morning, we pursued our way, and safely arrived at *Behrmundeo*. Our tents were pitched on a plain of the liveliest verdure. In front ran the *Gogra*, slowly meandering over its pebbly bed, bounded on the opposite shore by almost perpendicular mountains. The sides of these mountains clothed with trees of various foliage, many of them in full blossom, impregnating the air with the most exhilarating odours; while not more than a hundred yards from us, lay the forest, filled with game of every

kind. The few native inhabitants of this country, are solely occupied in tending their herds and cutting wood.

The river supplies them with fish and wild fowl in abundance, both which they eat without scruple. Soon after breakfast, our Hindoo servants asked permission to pay their obeisance to the deity who is said to preside there. I confess my curiosity was raised to see a spot so celebrated: at sun-set, therefore, on the following evening, we repaired thither, when instead of a temple, as I expected, decorated with all the emblems of Hindoo superstition, I beheld only a pedestal of granite, about five feet high, with three rusty iron spikes of a foot long stuck into the top of it. These were ornamented with a few faded flowers and boughs, the pious offerings of our people, while at its base were seated three squalid unfortunate children of a mendicant *fakeer*, who, with mouths and eyes wide open, appeared like horrible fixtures to the place. Some *gentlemen*, we were told, had been at this place before, but never *any lady*. Finding so little attraction here, we walked along the sands, which as the river subsides, are left dry, and soon become hard, for a considerable distance. Large fragments of rock occasionally interrupted our progress. Near these were a cluster of deserted huts, that our guide informed us, were occupied at a par-

ticular season of the year, by the hill people, whose mountain dwellings, he pointed out to us, at an immense distance on the summits, and between the fissures of the opposite range. They came down, he said, to sift the sand for gold dust, lumps of which were frequently found there, as large as a common sized hazel-nut. This forms another part of their traffic with *Bellary*, the village before-mentioned, and on the approach of summer, these people return to their snowy dwellings. We now seemed to have reached the uttermost parts of the earth. Huge snow-capped mountains, frowning in awful majesty, formed an amphitheatre around us, from one of which (about the centre of this vast space) the river takes its rise. Not a human being to be seen or heard. It was stillness all. Oh, had I but the pen of *Young* or *Milton* to describe it! The delightful reverie into which I had fallen, was at length interrupted by my companion, who having strayed some little distance, returned to point out to me amongst the varied foliage, that of the fir, oak, and ash. On returning to the tents, I mentioned having seen them, which induced some of the gentlemen of our party to ascend these mountains, and explore. I wished much to have accompanied them, but was persuaded to relinquish the attempt, as it could only be accomplished on foot, and, of course, with very great

fatigue. Two only of the gentlemen reached the summit, and *they* passed the night in a hut that appeared not to have been long untenanted. After traversing a beautiful green sward, for about a quarter of a mile, along the bank of the river, they gradually ascended to the height of forty feet, and found themselves on a flat cultivated space. From hence they proceeded along a winding path, occasionally impeded by mountain rills, near which they observed innumerable plants of extraordinary beauty*; also the fern, ivy, and common dock-plant of England, and they had no doubt, from the nature of the soil, but that violets and primroses might have been found, had there been time to search for them. Sometimes they came to a beautiful valley interspersed with trees and huts, where the wild strawberry, raspberry, barberry, and hawthorn, flourished in abundance; at others, they were obliged to be assisted by their guides up perpendicular heights of six or seven feet. Near one of these, they were led to expect a mountain torrent of some magnitude, but were disappointed, from having missed the turn which would have led them to it; it proved to be four hours' walk beyond the village at which they halted for the night. Two beautifully picturesque

* Some of them they brought to me, and I succeeded in propagating them, but they degenerated as well in colour as in size.

valleys conducted them to an acclivity covered with the pine, fir, and mountain ash, intermixed with those trees which are peculiar to the more southern provinces. After toiling for four hours, over a path scarcely wide enough for one person, sometimes bordering on a precipice of tremendous depth; they reached the summit, on which they found a deserted village. The inhabitants, it was concluded, were gone to the fair at *Bellary*. A friend of ours, thinking it might prove a good speculation, ordered two or three hundred small caps of scarlet cloth to be sent there the following year, and exposed for sale. No sooner were these produced, than the hill people crowded round and evinced the strongest anxiety to possess them. So rapid was the exchange for drugs effected, and so clamorous did they become when all were nearly disposed of, that the vender was actually obliged, by stratagem, to make good his retreat.

But to rerurn to my narrative. These unsuspicious people, having left their habitations open, our gentlemen entered one of the huts, in order to take some refreshment and repose; but on calling for the provisions, what was their dismay to find that none were brought, although at least a dozen people had started with them. A bottle of brandy had been given to one of the guides, but by some accident he had broken it. In fact, neither cold meat nor

brandy had arrived. They had then no other resource left, than to kindle a few sticks, in order to warm themselves, and determine to be as comfortable as circumstances would permit. So, dismissing the guides, and barricading the door with logs of wood, they sought shelter from hunger in the arms of Morpheus; thus they might probably have remained some hours insensible to its attack, had not an alarm of a different nature occurred, which filled their minds at the moment, with a sentiment not very *unlike fear*. About midnight, the door of the hut was forcibly assailed, accompanied by voices who loudly demanded entrance. The wind had risen almost to a hurricane, and whistling through the interstices of their miserable dwelling, rendered quite unintelligible the language of the intruders. Having neglected to provide themselves either with fire-arms, or side-arms, they debated whether it would be more prudent rather to make the door more secure than to open it. One of the gentlemen, however, suggested that they might still be unable to defend themselves for any time; nor could they entertain the slightest hopes of succour from their guides, of whom it was most probable they should see no more; for, upon the least appearance of hostility, these men generally decamp. It was at length determined, that they should each take a log of wood in his hand, and boldly open

the door; when, ridiculous to tell, instead of the abuse and blows they were prepared to parry, a party greeted them who had been sent by us with some good cheer. For we had learned after they were gone, that the provisions they intended to have taken with them, had been inadvertently left behind. No longer grumbling at the interruption to their slumbers, they seated themselves upon the ground, and never (as they afterwards assured me) made a more comfortable meal. These huts are composed of pieces from the rock, cemented together by clay, and thickly thatched. At dawn of day, our gentlemen began to descend, which they found as tedious, and more terrific than their labours on the preceding day. One of them had the curiosity to measure the height of the mountain, and found it from its base to the summit, exactly four thousand feet *.

The following day was passed in exploring the country in a contrary direction. Game of every description rose almost beneath our elephants' feet; amongst which were a great number of the black feathered partridge, equally as fine in flavour as beautiful in plumage; they are shaped like those of England, but rather

* The cattle bred in these hills are remarkably small, and nice eating; the meat being very fat, and the grain extremely fine. The bullocks in general are about the size of an English calf.

larger: these and quails seemed to abound in the vallies where we were.

One night, while we remained here, a circumstance of rather an alarming nature occurred, but, providentially, was not succeeded by any serious consequence. The roar of a wild elephant near our camp, threw every thing into confusion, and we had reason to fear his nearer approach, as one of the female elephants that conveyed the tents was answering to his call, and all efforts to silence her were vain. It was supposed that she might, some time or other, have been used as a decoy elephant, for our people were obliged to chain her round a large tree to prevent her running off, and also to kindle fires round the camp to keep him at a distance. But our perils were not destined to end here; as, before the fires were fairly lighted, a hungry tiger sprung on one of the bullocks and dragged him off. It was too dark to distinguish the tiger, but his growl could not be mistaken, which added to the screech of the elephants, made a most terrific concert. In vain did the gentlemen assure me, that the constant firing of musketry kept up by our attendants, would secure *us* from harm; I trembled at every joint, and most heartily wished myself anywhere else; nor were my fears dissipated until the return of day-light.

We next morning bid adieu to this haunt of

our formidable enemies, and encamped about fourteen miles distant; where, free from shade, the sun was intensely hot, and the nights extremely cold. While taking our usual ramble one evening, we got intelligence of some neighbours that might have proved still more dangerous than those we had quitted. A party of five hundred *Mowattys* had pitched their tents about a mile and a half from ours, and were reported to have plundered several villages in their route. These are a description of robbers, something like gypsies, and very desperate. As we were not ambitious of becoming acquainted with them, no time was lost in collecting our small forces, and striking the tents; or in taking speedy measures, as silently as possible, to decamp. We halted not again until we were entirely clear of the forest. The change of climate experienced now, was very great; not only the days, but nights, became oppressively hot under canvas; and although highly gratified by the trip, I was by no means sorry to find myself in a *bungalow* at *Bareilly*. March and April are the only months in which Europeans can visit *Behrmundeo* with safety. Before that time the weather is too cold, and afterwards, the water is so impregnated with melted snow, mixed with putrid leaves that are washed down from the hills, as to render it certain death to the traveller who attempts it. We just returned to

Bareilly in time to eat ortolans in perfection; they come in season with the hot winds, and are found in immense flights wherever there is a sandy space. These birds are about the size of larks, and when fried with crumbs of bread, are really delicious. At first, they are like little lumps of butter, and may be eaten bones and all; but towards the latter end of the season, they fall off amazingly, and are at all times so delicate that if you attempt to keep them alive, they are good for nothing; they are not killed with shot, but with a grain called *gram*. Ortolans and mangoes are great delicacies during the hot season, and fortunately both are to be procured in abundance.

After remaining a short time at *Bareilly*, we proceeded towards Futty Ghur. In two marches we reached *Kutterah*, the scene of battle between *Sujah Dowlah* and *Haffiz Ramut*, of whom I have before spoken. This town of *Kutterah* is large, populous, and in good repair. It was built by *Sujah Dowlah* to commemorate his victory over the *Rohillahs;* it is protected by a high brick wall, and secured by ponderous gates thickly barred with iron*. The wind having blown hard all night, and still continuing to do so, I travelled in my palankeen. This country is more than usually diversified with hill and

* Distant from *Bareilly* about thirty miles.

dale, which, with a variety of cultivation, afforded a most agreeable prospect; but we had the misfortune to find our tents pitched in an open space, without the shelter of a single tree, and the wind continuing to blow, raised the light sandy particles in such quantities as to render our situation, that day, by no means enviable. Added to this, none of the insignificant villages near us, afforded even fodder for our cattle. The country, from this place, continued level, and extremely fertile. We passed through the village of *Acbar*, and about four miles further, that of *Sianna*. Near the latter were some luxuriant *banyan* trees, which formed an extensive shade, while clumps of bamboos in every direction, added much to the beauty of the scene. The wind had now considerably fallen, but the threatening aspect of the weather portended an approaching storm, it did not however deter me from mounting an elephant at this place, and we were fortunate enough to arrive at our encampment before the rain commenced, which soon afterwards fell in torrents, accompanied by heavy thunder, and some vivid flashes of lightning. The town of *Jellalabad*, where we halted, is built upon an eminence, and contains a pretty strong fort. We found plenty of game in the neighbourhood, particularly hares, and the common brown feathered partridge. I saw also several foxes; these are

the prettiest creatures imaginable, beautifully formed, and not much higher than a rabbit; the colour is the same as those in England.

The road from *Jellalabad* to *Umrutpore* is very bad; I travelled it in an open carriage, at the imminent risk of my life. The prospect, however, is extremely beautiful, the country being checkered by groves of the *kudgua, mango,* and sweet-scented *banbool* trees. About two miles after leaving *Jellalabad,* we re-crossed the river *Ram Gonga.* As it was too deep to ford, we had recourse to boats. So thick a fog prevailed, that although the river is not broad, we could not distinguish the opposite side, and the cold dampness of the atmosphere was exceedingly unpleasant. About six miles farther, we crossed another stream of about three feet deep, beyond which, by a gradual ascent, we reached our tents at *Umrutpore.* This village stands upon a plain of considerable extent, as smooth as any bowling-green.

In the course of the journey to-day, a gentleman of the party being on horseback, was attacked by a wild buffalo, who, inflicting a wound with his hörns on the flank of the horse, so frightened him, that he set off at speed, and by that means probably saved the life of his rider. I was fortunately on an elephant, of whom these animals are afraid. From *Umrutpore* to *Futty Ghur,* the distance is only eighteen

miles; but the road is as bad as it can be, and passable; particularly the last two miles, which led through a thick *jow jungle* to the river Ganges. Here we crossed in boats so rudely constructed, that as the wind blew strong, and the stream was exceedingly rapid, I did not feel very comfortable.

Futty Ghur being the station appointed for the Commissioners to reside at, we left them there, and returned to the place from whence we had started, viz. *Secundra* near *Agra*.

CHAPTER XIX.

At *Secundra* we remained until the middle of September, 1809. At that time a committee was ordered to proceed to *Poosa*, (below *Patna*,) where the East India Company had a *stud*, in order to select horses for the cavalry. Once more, then, I was to become a traveller, and destined to proceed in a contrary direction. We were to *march* as far as *Futty Ghur*, which stands on the banks of the Ganges, and thence go by water down the country.

Having in a former part of this narrative given a description of the road between *Futty Ghur* and *Secundra*, I shall pass over the present march, and commence my journal from the period of our embarkation at Futty Ghur on the 27th of September, 1809. Our boats having been prepared for the voyage, consisting of a *budgerow* to sleep in, a *pinnace* to eat in, a boat fitted up as a kitchen; another for poultry, sheep, and stores; another for servants and baggage; and a sixth for the washing-boat and Hindoo servants; and being joined by the fleets of two other gentlemen, we set sail with a fair wind towards *Khawnpore*, and arrived there on

the 29th to dinner. The next day we sailed rapidly down the stream for twenty miles, and then came to for the night; on which occasion the boats were made fast to long wooden pegs, driven into the bank for that purpose. This gives the servants an opportunity of dressing their food on shore; besides which, shoals and quick-sands are so numerous in the Ganges, that it would be dangerous to move by night.

At day-break the next morning we again set sail, but had not proceeded far before our *budgerow* got aground, and it was six hours before she was under weigh again. This was by no means an agreeable situation on a river *full* of quick-sands. The weather was fortunately mild; and towards evening we reached a village named *Tickerry*, which being inhabited by Hindoos, furnished no supplies for our other servants. Having undergone much fatigue during the day, (for all hands are obliged to put a shoulder to the wheel in cases of emergency,) they preferred rest, and deprivation of a meal, to walking any distance in search of one. This circumstance, fortunately, does not often occur, as a man's strength in this country is estimated by the quantity of food that he eats. I have frequently known a palankeen bearer devour two *seers* of boiled rice at a meal; and so proud are they of an enormous appetite, that they challenge each other to *eat*, as English clowns do to

fight. Kum jour wallah, (a man of little strength,) is one of the most opprobrious epithets that can be used towards them; indeed, of so much importance do they consider a hearty meal, that while thus engaged you may summon a man in vain—he will not stir until he has finished it. Happily, the ceremony is a short one. They dress their victuals in earthen vessels, which are broken in pieces the moment that the contents are removed into brass ones; (out of which it is eaten;) and these are scowered with sand after every meal. Not a servant in the family, except the sweeper, would touch any thing from their master's table if they were starving; (in fact, Hindoos do not eat animal food at all; and meat for Mussulmen must be prepared after the Jewish custom, or they are forbidden by their law to eat of it:) so they betook themselves to their usual resource in such cases, composing themselves to sleep; some on the top of their boat, and others under an old sail on the bank. *Our* pinnace being the largest in the fleet, it was agreed that the party should assemble in it at breakfast and dinner. Of an evening, when the boats were made fast for the night, (which was generally the case about sun-set,) some of us walked or rode out until dinner was ready. The dinner hour here is eight in the evening.

The mornings began now to grow cool; and the party proceeded in high spirits, with a cer-

tainty that the weather would become pleasanter every day.

Finding ourselves near the town of *Jehanabad*, which contains an excellent market, we came to there for the night considerably before our usual hour; but this frequently answers, as there may not be another good place to stop at when you wish to do so, the banks being often craggy and irregular, and no village within hail.

About noon the next day we came opposite to the ancient city of *Allahabad*, but the river had fallen so low that we could not approach it, we were consequently obliged to make for the opposite side of the river *Jumna*, where the water is always deep.

After procuring some necessary supplies by means of a small wherry from *Allahabad*, we proceeded next day as usual; but no village being in sight at the hour for *legowing*, our boats were made fast to a sand-bank in the middle of the river. Our voyage to-day was by no means agreeable; for the river was bounded on either side by high, and almost perpendicular banks. The wind blew strong from the eastward during the night, which being against the stream, caused a heavy swell, and annoyed us not a little; in fact, we were obliged to quit the position we had taken, and not without great difficulty gained the opposite shore. The river shortly after assumed the appearance of a sea, for which

our boats were by no means calculated. Unfortunately for us, it soon increased to a gale of wind; during which, one of our baggage boats was upset, and the *budgerow* broke from her moorings, drifting with considerable rapidity towards a place in the Nawaab's country inhabited by thieves, whose chief support is from the plunder of boats, which they have a most ingenious mode of attacking without being seen. Accustomed to swimming and diving from their infancy, the water may almost be termed their natural element. When they perceive boats *legowed* for the night, and that the crews are retired to rest, they cover their heads with earthen pots, having two holes bored through them for eyes, and slipping into the river, float silently round until an opportunity offers of climbing upon deck, when making themselves masters of all property that is moveable, without disturbing any one, they swim off with it securely. So expert are they at this occupation, that a gentleman has frequently missed his writing desk in the morning, without the smallest appearance of any one having been there.

The next morning was cloudy, with a drizzling rain; but the wind proved fair, and we let go our anchorage. The river however winds so considerably here, that a fair wind one half hour is contrary the next, so that we made but little progress. The banks were still high,

almost inaccessible: on their summits we observed several large villages. The weather had now become cool and pleasant. In the course of the day we saw a great many fishing boats, that amply supplied our table with delicious fish: one sort, called the *roe*, resembles the cod-fish we have in England. Mullet of all descriptions are very plentiful in this river. In a few hours the face of the country wore quite a different appearance: sloping banks clothed with verdure, villages disposed amid groves of trees, and whole families bathing and playing in the stream, succeeded to the barren craggy banks we had just left, and proved a most agreeable change.

About noon we arrived at *Mirzapore*, a celebrated place for the manufacture of carpets, little, if at all inferior, to those of Turkey or Persia. *Mirzapore* is a station for civilians, that is to say, a judge, collector, registrar, assistants, &c. with one or two regiments of Seapoys. It is also a principal seat of customs.

The following morning, at an early hour, we passed the fort of *Chunar*, which is considered one of the hottest places in India, and reached *Benares* about seven o'clock in the evening. Villages became daily more numerous, and ferry-boats plied in abundance.

We passed this day two indigo factories, and the military station of *Ghazipore*, as likewise

the fort and town of *Buxar*. From *Buxar* to *Chuperah* the river winds considerably, and there are many quick-sands which, in the rainy season, render the navigation extremely dangerous. A gentleman, whose *budgerow* stuck on one of these, was obliged to walk backwards and forwards on it the whole night, knee-deep in water; for had he stopped but for one minute, he would have been swallowed up for ever. A boat from the shore, as soon as they could see him, put off to his assistance; but his own, with all the property it contained, was irretrievably lost. This part of the country is well cultivated, and rendered picturesque from the numerous villages and groves with which its banks abound.

The traffic on the *Ganges* is really wonderful: we passed in one day upwards of two hundred merchant vessels, laden with grain quite to the water's edge. About two o'clock a storm came on from the south-west, which nearly sunk our cooking boat, and obliged us to make fast to the nearest bank: it lasted without intermission for at least four hours. These storms are very common in the rainy season, which is called the south-west monsoon. It begins at *Khanpore* about the 20th of June, and continues until the end of October: in Bengal a month earlier. Heavy rolling clouds, from the south-west to the north-east point of the compass, announce

its approach. The sky assumes a terrific aspect, and after some days of extreme heat, the rain comes down in torrents. The first shower or two, causes the earth to smoke and (such you can almost fancy to be the case) to hiss like water falling upon a hot plate of iron, but after that, the air becomes cool, and the whole atmosphere breathes perfume, carrying delightful fragrance on every breeze. This heavy rain does not continue, as in *Bengal*, to inundate the country for many weeks, giving to it the appearance of one large sheet of water, but is succeeded at intervals by fine reviving weather. The ravines which intersect the upper provinces carry off the superabundant water.

About ten o'clock the next morning we reached *Chuperah*, and finding it a cheap place for natives to purchase provisions, they were all permitted to go on shore. This delayed us so long, that we did not reach *Danapore* until the morning after. Here we crossed a small branch of the Ganges, (which by an accumulation of sand had been separated from the main river,) and continuing our course for ten miles farther, entered the river *Gunduk*, and soon reached *Soanepore*. This village is situated on a promontory, between the two rivers *Gunduk* and *Ganges*. An annual fair is held here for those of the East India Company's stud-horses that turn out undersized, (or too low for the cavalry.) Here

the cocoa-nut, bamboo, and tamarind trees, so beautifully intermix their foliage, that it may be justly termed a most luxuriant spot. We quitted the boats, and having despatched our camp equipage, mounted horses, and rode the first fourteen miles towards *Poosa*. We now came to a stream, which not being fordable, we were obliged to dismount, and cross it on a raft made of bamboos, fixed upon three canoes abreast of each other: an extensive lake now presented itself, covered with wild fowl. The surrounding country appeared populous, and consisted chiefly of pasture lands. Soon after crossing the narrow deep stream of which I have been speaking, we encamped under the spreading branches of a tree that afforded ample shelter for ourselves and cattle. The ground, as far as the eye could reach, was covered with the most lively verdure, interspersed with stately trees: here and there stood a hamlet, or cottage, neatly thatched, round which the stream meandered slowly, and the cattle browzed contentedly on its banks. After travelling the next morning in an open carriage for eighteen miles, on an execrable road, we arrived at *Poosa*. The superintendant at this time was a Mr, Moorcroft, who afterwards penetrated the third range of the Snowy Mountains, and published an ingenious work on the subject of his researches. The pasture at *Poosa* is remarkably fine. The bam-

boo plant flourishes here in perfection, forming alike an admirable fence to their lands, and considerably adding to their beauty. A river called the *Choota Gunduk* fertilizes the soil. There appears however a strong objection to this place—I mean the climate—as is the case throughout the province of *Tirhoot*, in which district, *Poosa* is situated: a cold, damp atmosphere, and constant fog in the winter; a hot, damp, close one, in the rains; (when very few escape the ravages of fever and ague;) and in the hot season a burning sun, without sufficient wind to cool, even by means of tatties, and yet too hot a one to live without them. The seasons in India are only divided into these three, of four months in each; but they are very different in the upper and lower provinces. The province of *Tirhoot* is favourable only for the growth of indigo and production of horses.

The superintendant's mansion stands alone: his nearest neighbour, with the exception of those attached to the establishment, lives twelve miles off. On the 4th of November we quitted *Poosa*, and crossed the Ganges by three separate ferry boats to *Patna*, being obliged to traverse beds of sand between each. From *Patna* we proceeded in carriages to *Danapore*, where we did not arrive until one o'clock, much fatigued, and almost starved. On the morning of the 12th, accompanied by a party from *Danapore*,

we re-crossed the Ganges, in order to be present at the *Hadjepore* fair, so called from a village inland, of that name, although the booths are erected and merchandize exposed at *Soanepore*, the village before mentioned as standing on a promontory at the junction of the rivers *Ganges*, and *Gunduk*, forming at this time the gayest scene imaginable. The surrounding scenery is very beautiful, being a continuation of woods along the bank of either river. Those who preferred living in their boats, sheltered by the spreading branches of luxuriant trees, made them fast to the shelving bank. On the present occasion, many were gaily decked with flags, and formed a line of above a mile in length. The noise of firing matchlocks, and the sounds of native music, proved to *our* ears exceedingly annoying. There is a fine race-course at this place, which was well attended, and the gentlemen had good sport. Instead of a ball as they have in England, this was a dinner for separate parties, provided by the same *traiteur*, under the trees. The business of the Committee, and individual amusement, kept us here until the 28th, when we all returned to *Danapore*.

On the 3rd of December we turned our faces westward. Having before described the country between *Patna* and *Khanpore*, I shall only add, that we travelled it either on horseback or in an open carriage, and arrived there without

accident on the 4th of January. Having passed a few days with our friends, we commenced our march towards *Meerat* by the way of *Cholbipore*, leaving *Futty Ghur* upon our right, and passed a fort belonging to the Rajah of *Futteah*, before which Colonel Guthrie, of the Company's service, lost his life in 1804. A little farther, on the same road, brought us to a place called *Canoge*, where many curious coins have been dug up of as ancient date as Alexander's conquest, and with his name upon them: how they came there has never been satisfactorily accounted for. The ruins are very extensive; and the natives make a great profit from these coins. They manufacture and dye red muslin for turbans in a superior manner at Canoge; also coarse cloths, checked muslins, rose water, otta of roses, &c. I observed also a number of gardens filled with poppies for producing opium, which they obtain by making an incision into the round part of the poppy, just below the flower. This is generally done in the evening, and before morning a sufficient quantity of opium exudes to take off. It appears like a clear dark gum, which hardens by exposure to the air.

Our route from hence lay through ravines for nearly fourteen miles. Scarcely could a space be found large enough to pitch our tents upon. We were much disturbed at night by wolves,

which the sentries affirmed were the largest they had ever seen.

Next morning's march brought us near to a fortified place, reported to be the haunt of banditti. Our guide, by way of encouragement, informed us that a few days before a gentleman was robbed here, and two of his servants put to death. We had, however, the good fortune to pass the night unmolested, and proceeded as usual on the following day. A dreary road, over a bleak and sandy plain, much cut up by heavy loads, appeared before us. The wind blew exceedingly cold; and, to add to my discomfort, when about the centre of this dreary wild, one of the springs of our carriage snapped. Behold me, then, standing the picture of misery, shivering with cold, and sharply pressed by hunger, (for we had not yet breakfasted,) while they bound up, as well as circumstances would permit, the untimely fracture. Blacksmiths and carpenters are found in every village, so that the damage was easily repaired when we arrived there. Next morning the weather was so cold, that I preferred riding the first five or six miles on horseback; the carriage was consequently sent forward by one of the grooms, who having by some chance let go the reins, a spirited Arab mare, being in the shafts, set off at speed, overturned the gig, and almost killed the man. We received a present to-day

from the Rajah of a wild hog that he had just killed; dressed some of it for dinner, and found it excellent, resembling both in appearance and flavour the most delicate veal. From hence we reached *Sarseney* to breakfast, which place having described in my journey from *Secundra* to *Hurdoar*, I shall here pass over; suffice it to say, that the town appeared more flourishing than at that period, and the fort exhibited more evident marks of decay. Its former Rajah, *Bagoin Sing*, was so attached to the place from its having descended to him through a long line of ancestry, that he offered Government a large sum of money for the re-possession of it; but prudence forbids their acquiescence. He is one of those who are not to be trusted.

After marching the three successive days with little variation to the scene, and no remarkable incidents, we arrived near the fort of *Mala Ghur*, the residence of *Bahadar Khan*, (a quiet, civil ally of the English Government,) and encamped close to his garden. *Bahadar Khan* himself was absent; but his brother, who lives with him, paid us a complimentary visit with a present of fruit and vegetables, and in the evening we walked with him over the gardens.

The next morning we drove through a beautiful country, over a fine hard road for about twelve miles, to *Galowty*, a village surrounded by clumps of trees and green fields. During

this ride over a fine open plain, we started a herd of antelopes, which the dogs we had with us pursued for about half an hour full in our view, and afforded excellent sport. The antelopes at length eluded them by darting into a thicket. They are the most elegant animals in shape, as well as action, that I ever beheld.

The first four miles from *Galowty* led through fields of grain, chiefly barley; after which we entered a *dock jungle* that was extremely difficult to drive through on account of the stumps. This continued all the way to *Hauper*.

Hauper is a large town, situated on an eminence, with a brick wall all round it. It is a station for invalided Seapoys of the Mussulman persuasion, and a very refractory set they are. Their chief employment is drinking *bang*, (a spirituous liquor extracted from an herb somewhat resembling mint,) and smoking. An officer resides on the spot, but he cannot keep them out of mischief: they are always inclined to be insolent to strangers, and sometimes have been known to plunder them. Many fine large groves of the mango tree appeared about this place.

From *Hauper* we proceeded still through a *dock jungle* to *Ker Koondah*, a village as inhospitable as could be well imagined, and one in which little was to be got, and much apprehended. We did not however retire to rest until a very late hour, and kept the sentries upon

the alert for the rest of the night, so that we escaped the usual fate of travellers at that place, (the loss of their property,) and arrived safely to dinner at *Meerat* next day.

Thus ended our trip from *Agra* to *Poosa*, and from *Poosa* to *Meerat*, a journey of sixteen hundred miles, performed chiefly in an open carriage. As it may perhaps amuse those who have not been in India, I annex a list of our establishment for the march.

Two palankeens.

Twenty-four bearers.

One sirdah, or head bearer, and his assistant.

Two elephants with their drivers, and two attendants. One of these carried a tent.

One gig.

Eight horses.

Eight grooms.

Eight grass cutters for the horses. Here it may not be amiss to mention, that the horses do not eat hay as in England, but the fibrous roots of grass well beaten, which requires a man for each horse to cut and prepare. These roots, and grain, (a kind of vetch,) constitute the food of a horse in India.

One coachman.

Six clashies, or men to pitch tents.

Three tents, with two poles in each, and double walls: the space between the walls a passage of about five feet all round. These tents

are twenty feet between the poles, about sixteen feet wide, and five-and-twenty feet high. Some of them have boarded floors and glass doors; but this is only in a standing encampment. They are lined throughout with chintz, carpeted, and have branch lights for candles fixed against the poles.

Twenty coolies—(people from the bazaar, at so much per diem, to carry furniture for the tents, which is all transported upon their heads.)

One washerman and his family.

One baker and his assistant.

One khansomer, or house steward.

Two footmen, or waiters.

Two tailors.

One masalgie, to clean knives and carry the lanthorn, go of errands, &c.

Two women servants.

One cook and assistant.

One sweeper to each tent.

Seventy sheep.

Thirty-five goats.

Two shepherds.

Nine camels.

Three camel drivers.

Fourteen bullocks.

Five waggons.

Seven drivers.

Twenty-four fowls, forty ducks, twelve geese, twelve rabbits, twelve turkeys.

Two men to take care of the poultry.

Besides the families of all these servants, with their horses, bullocks, and attendants, which may be computed upon an average of three to one.

As it is customary for every individual to draw water for himself from the wells, each of them are supplied with a brass pot, called a *lota:* it contains about a quart, and is shaped like two-thirds of a globe, with a rim round the top. Round this they tie a strong whip-cord, about the common depth of a well; and when travelling, each man fastens his *lota* round his waist; for they are much too cleanly to drink after one another.

Link-boys and guides are procured at every village; so indeed are coolies, should more be required on the journey. These are relieved at the next village by others, and so on. It is also customary to apply to the head man of that village to furnish a guard for the night, which guard is paid and discharged in the morning, except a robbery is perpetrated during the night, and then (unless by *dakoity*, as they are called) the man who furnishes the guard is answerable. He also presents a kid, or a couple of fowls to you, on your arrival.

We had not been long at *Meerat* before a party was proposed to go tiger hunting. As I had never witnessed the sport, I was prevailed

upon to join them. Having procured five or six elephants that had been properly trained, some rifle and double-barrelled guns, &c. &c. the next morning at day-break we sallied forth. A native chief, with his hundred horsemen, and a numerous suite of attendants with spears and matchlocks, joined us. One of the boldest elephants was selected for me, as being the safest. A timid elephant, on these occasions, is considered dangerous, because when alarmed he starts off, regardless of any impediment that may lie in the way, frequently running under trees, and always making violent efforts to get quit of his load. It however not unfrequently happens that the means *we* think most likely to secure our safety, prove the cause of our destruction; so it had nearly happened to me. The elephant on which *I* was mounted, having by some chance got before the others in the jungle, smelt the tiger first, and instantly twisting his trunk round a bush that was before him, began tearing it up with all his might, roaring horribly all the time, when, to my utter dismay, up rose an enormous tiger. The party were there almost at the same instant. The tiger, alarmed (as they supposed) by the clatter of so many horses, probably aroused from sleep, made no resistance, but slunk off into a thicker covert. Nothing, however, could induce *my* elephant to move, as long as a single stem re-

mained of the bush he had been crouched under, so that the party all pursued him, leaving me behind. I cannot say that I was much disturbed at the circumstance, for having seen a tiger alive, and in a wild state, I was satisfied; and after seeing him swim a small nullah, with his pursuers closely following, I returned quietly home. In a few hours the gentlemen came back. The tiger had shown wonderful sport, and had crossed another stream. At length, finding himself still closely pursued, he turned, made a spring upon one of the elephants, and for some moments hung by his fore-paws on the lower frame of the howdah. The gentleman who was on it immediately pointed his gun to the throat of the animal, which took effect: he let go his hold, when a volley from the party despatched him. He was a beautiful beast, stood nearly five feet high, with paws and legs beyond proportion large. It was supposed that, being gorged with food, he was asleep when *my* elephant roused him, and too lazy until enraged to offer battle. The claws of these animals are said to be poisonous; but I rather think the fatality lies in the jagged wound they inflict, which tearing away not only flesh, but sinews, is seldom known to heal, and generally proves fatal.

The next day I witnessed a sport of a different kind, being perfectly harmless, and I believe perfectly innocent. A number of young Hin-

doo girls, apparently about the age of six or seven years, most gaily dressed with scarlet muslin veils, &c. assembled round a pond. They were accompanied by a crowd of middle-aged women, whom I concluded to be their mothers, followed by a number of boys. On a signal from the women, these girls threw (each of them) something into the water; when the boys instantly plunged in, with sticks in their hands, and began battering most furiously what I now discovered to be dolls grotesquely dressed for the occasion. The girls it appeared, upon inquiry, being now of an age to be betrothed, the present ceremony denoted that they voluntarily threw away childish things, exemplifying that saying of St. Paul's, "When I was a man, I put away childish things," &c. As it was considered an ill omen if the doll did not immediately sink, the greatest anxiety was manifest in the countenance of each interested spectator; the boys meantime continuing to splash and halloo as long as any remained above water; after which, making their salaams to the pond, they all quietly retired.

CHAPTER XV.

In the month of April in the following year, the commissioners were directed to make a further settlement of the *Bareilly* district. For this purpose they proceeded towards *Jehanabad*, near *Pilibete;* and *we* joined them there, crossing the Ganges at *Ghurmoktasir Ghaut*, about forty miles from *Meerat*. On landing at the village of *Tigree*, our dismay may be imagined, to find that there was no road for a carriage. Unfortunately, we had not brought any other conveyance; it was necessary therefore to make the attempt. After many hair-breadth escapes, (passing through a deep sand, covered with thorny brambles, without the slightest trace of human footsteps,) this was at length effected, and we reached the village of *Shawpore*. Here it was discovered that the water was so bad as not to be drinkable; and our people had neglected to bring any, prepared, as it generally is, either by a preparation of charcoal, or through a filtering stone; so that we were obliged to send six miles back to the Ganges in order to fetch some, and then wait two or three hours until it was purified. As I said before, patience is a great virtue, particularly in India!

We commenced our march the next morning as usual, about day-break, and soon crossed a stone bridge of considerable length, built across a morass. The vestiges of magnificence were perceptible in this structure; but time had proved a serious enemy—the pavement was much broken, and the parapet with its costly ornaments fallen away in large fragments. From this place to *Amrooah*, which is about twenty miles, we traversed an open country much resembling Bagshot-heath, and saw several herd of antelopes. Near this town are some very ancient Hindoo buildings, well worth the attention of an antiquary. This place is celebrated for a delicate kind of ware, like that invented, or rather brought to perfection, by Mr. Wedgewood: the inhabitants make beautiful ornamental vases of it, pyramids, hookah stands, &c. chiefly white raised figures in groupes, from Grecian and ancient history,—and flowers, on a light grey or exquisite lilac ground.

From *Amrooah* we crossed a sandy plain of four miles long, without a hut, or even a shrub of any description to be seen. In general, these sandy plains are almost covered with wild melons; so kindly does Providence watch over the traveller, and those who seek their livelihood from afar! In this climate melons are particularly grateful, and conducive to health; not only the yellow solid melon, but the large green

water melons, flourish abundantly in this arid and uncultivated soil.

This sandy plain conducted us into a vile road, with ruts so deep that the carriage was continually in danger of being overturned; and we were several times under the necessity of quitting it, in order to have it extricated. This unpleasant kind of travelling fortunately did not continue long—we had soon the pleasure of finding ourselves upon a fine hard down, with occasional clumps of trees. Our tents were pitched near a village called *Palkburrah*. The scene in front of us presented the cheering prospect of "valleys filled with wavy corn." In the cool of the evening, while sitting at the door of the tent, a man, apparently in the situation of a farmer, came up to me, and respectfully making his salaam, entreated me to give him some medicine for his wife, who he informed me was extremely ill. I replied, that I was afraid of administering without seeing the patient; and asked if he could conduct me to her. With concern I learned that she lived seven miles off, and in a contrary direction to the road we were travelling. I then inquired if there were no Brahmin in his village who understood the properties of medicine? Yes, he said, there was, and she had consulted him; but had latterly got considerably worse, and had now no faith in his pre-

scriptions. She had heard, he said, of our arrival there in the morning, and believing that the English knew every thing, she had requested him to come for our advice. I again repeated that it was impossible to prescribe with any prospect of success, unless I could see the patient. He said, if she thought herself equal to the journey, he would bring her into *Moradabad* next day, whither *we* also intended to go. I told him if he could accomplish *that*, I would consult one of our English physicians, who knew a great deal more about the matter than I did, and I was convinced would do every thing in his power for her. With this arrangement he appeared perfectly satisfied, and took his leave. I confess that I thought it very improbable we should hear any thing more of them; but, to my surprise, this poor woman was at *Moradabad* before us. She was sitting on the cart that had conveyed her thither. A faint smile illumined her pallid countenance as I approached her: she thanked me a thousand times for my condescension; (as she termed it;) expressed the greatest reliance on the English, who she seemed to think could do any thing they wished; and said she was sure she should soon get better now. It went to my heart to hear her talk so; for her complaint was a confirmed dropsy, occasioned by poorness of blood. She was reduced, poor

creature, almost to a skeleton. We immediately sent for the surgeon of the battalion, who was kind enough to receive her under his care, and promised to pay her case particular attention. Alas! assistance came too late—she survived only a month longer; but during that period I had the satisfaction of knowing that she had every possible attention paid her, and every thing done that could be to relieve her. I confess I felt deeply interested for this stranger; and my only consolation arose from the reflection, that I had done all in my power to save her. She was not more than two or three-and-twenty years of age. *Our* remedies often act with wonderful success upon these Hindoos, whose mode of living is so temperate, and their blood so pure, that you have only the complaint itself to combat. The constitution is naturally good; and if they *have* fever, it is soon conquered; besides which, they will take wine, or any thing, if given in the shape of medicine. A Mussulman, on the contrary, is so afraid of disobeying "the Prophet," that he would rather die than take any thing that is proscribed by the *Koraan:* an instance of the kind occurred in our own family. We were once travelling, when both Hindoo and Mussulmen servants were attacked by bilious fevers: the Hindoos were all restored to health by a few grains of calomel, with a dose or two of Epsom salts, and

drinking plentifully of conjy *; whereas several of the Mussulmen died, because they did not know the preparation of calomel, and therefore would not take it.

Immediately on quitting *Moradabad* we forded a narrow stream, with a steep bank on either side, and crossed the river *Ram Ganga*. The bed of sand between these two streams is the deepest I ever passed: we were obliged to quit the carriage; and even *then*, the horse could scarcely drag it through. This sand extended nearly two miles; after which we came into a road so completely cut up by carriages of burthen, that a foot pace was all we could aspire to. I think I never was more tired of an expedition than of ours this morning. A little farther on we descried a stone bridge of one arch, over a rapid stream, so terrific in appearance from its immense height, that had it been practicable, I should have preferred wading through the water to passing over it. The road was paved with flat stones, and rose nearly perpendicular to the centre of the bridge, from whence the descent was equally abrupt; neither had it the smallest parapet or railing on either side. It really required great firmness of nerve to venture over in a carriage. After considerable fa-

* Conjy is rice boiled in water until dissolved, and taken in a liquid state.

tigue we reached a village called *Moorah*, where our tents were pitched in a beautiful grove of mango trees, laden with green fruit. It was now the latter end of April. The fruit was then about the size of young apricots: they are delicious in tarts, and emit a most grateful odour.

From hence we travelled over an open country, with innumerable small hamlets, to *Kamora de Morah*, a village belonging to the Nawaab of *Rampoor*. Our supplies at this place were scanty; but they were cheerfully furnished, which is not often the case in villages that belong to native chiefs. This country is much intersected by streams, some of which we forded, and over others found a rude kind of stone bridge, in many cases quite dangerous to pass. The climate is many degrees cooler in the *Moradabad* district than at *Meerat*. I found the nights at this season really cold.

We now travelled with cultivation on either side for seventeen miles, and encamped in a large grove composed of different sorts of trees —a thing very unusual in India, as they generally plant each sort separate. This variety of foliage may perhaps account for the different sorts of birds assembled in it, all straining their melodious throats at once. Of a grove composed of the mango only, the dove, and a small delicate creature called the mango bird, seem to claim exclusive possession, while tamarind trees

are covered by paroquets. The country here is very beautiful, being every where diversified by fields of corn, villages peeping through luxuriant groves, and rich pasture lands; but the roads so miserably bad that we expected the carriage every minute to overturn.

Halting at a village named *Ourourie*, near which runs a fine clear stream, we caught fish in abundance, particularly that named the *roe*, and found it by no means inferior to the cod-fish we eat in England.

From *Ourourie* we travelled over a plain, and were often delayed by being obliged to cross *nullahs*, whose banks were steep and rugged; we consequently performed this stage on an elephant, leaving the gig to be led slowly after us. The sagacity of the elephant is so great, that he always feels with one paw whether the ground will bear his weight before he trusts himself upon it; indeed I have heard it asserted, that they have even the power to smell the nature of the soil, and judge from thence whether it is firm or not. I have seen many instances myself of sagacity in these animals, but never any that struck me more forcibly than what daily occurred on this march. It is customary to feed elephants on cakes made of the coarser particles of wheat, after the flour has been separated from it. This is called *otta*, eaten also by the natives as bread, and sold in every bazaar,

When our elephant arrived at her ground, after having, (as usual) fastened her fore legs to a wooden peg fixed in the earth for that purpose, the *mahowat*, her driver, usually went away to purchase *otta* * ; upon which occasions he placed a child of his own, about two years of age, on a little straw between the elephant's legs, charging her to take care of the child until his return. Strange as it may appear, it is no less true, that so careful was the animal of her young charge, that during the father's absence, no one dared to approach her, not even a dog. On the man's return from the bazaar he loosed her feet, and mounted upon the neck, in order to take her to the river to drink and bathe, (which latter they delight in,) desiring her at the same time to give him the child. This she immediately did, by cautiously winding her trunk round the child's waist, and lifting him up within the father's reach. I have seen the same elephant take a piece of the cake that lay before her, and place it gently in the child's lap.

After travelling over as vile a road as could be met with, we reached the *Jehanabad*. This is a large town in the vicinity of *Pilibete*, where the commissioners having business, we remained for more than two months. In order to protect

* Otta, and the leaves of the peeple tree, are the usual food of elephants, who tear off large branches with their trunks, and load themselves.

ourselves from the heat of the sun, (at this time excessive,) thatched roofs, supported on pillars of wood, were erected over our tents, which answered the purpose admirably. The party consisted of nine, myself and Mrs. ——, the only ladies. We found a kind of shed, sufficiently large to accommodate us all as a dining-room, and it was fitted up accordingly. We assembled about six in the evening, took a short ride before dinner, and passed our time delightfully. Being situated upon an eminence, *our saloon* commanded an extensive prospect. Immediately round us was a fine pasture land, ornamented by a number of small coppices, which gave it quite an English appearance; and beyond that, a diversity of hill and dale, extremely grateful to the eye. Going out one evening earlier than usual, we espied a man seated on a square of ground, measuring about six feet across, (a little raised,) surrounded by a fire made of a kind of peat, and himself besmeared, head and all, with ashes. A more deplorable object I never beheld. Upon inquiry, we found that he sat thus, with his legs doubled under him, and his head bare, from sun-rise to sun-set, in pursuance of a vow; that he was a Brahmin, and this a voluntary penance—and a dreadful penance it must have been, for the fire was within his reach all the way round, and he kept constantly replenishing it. No one but a Hindoo, or one of *Don*

Juan's friends, could have supported it. I do really think that he must have washed himself with something, and so become fire-proof; otherwise, with the heat of the sun and fire together, he must surely have been melted; or perhaps his safety lay in having nothing to melt, for he was literally only skin and bone.

During our residence at this place we were visited by two gentlemen, who told us that they had been on a shooting party for about a month, and in that time had killed four-and-twenty tigers, one wild elephant, two wild buffaloes, and two bears. The skins of the latter were so fine, that I prevailed on them to spare one to me for trimmings.

This place, so inviting to walk in, was extremely dangerous on account of snakes, *centipedes*, and scorpions, with all which it abounds. Our servants complained also of the water, which they said was bad tasted, and unwholesome. It certainly had somewhat of an earthy flavour; but it was of little consequence to us—first, because we took the precaution to qualify it; and, secondly, that we had brought a good supply with us, and never drank any that had not been filtered or purified by a proportion of charcoal and alum. A much more serious objection to *us*, was, that the place was subject to blasts of mephitic vapour. One of these, rising from the valley, passed through the room in

which we were sitting after dinner. There were at that time only six persons round the table—two on each side, and one at each end. The current of air of which I am speaking, was so partial as to affect only the gentleman and myself who sat on that side of the table. We were seized at the same moment by violent pain across the eyes, a sensation of extreme tension, and throbbing of the temples; giddiness, and sickness at the stomach. Nor were we free from acute pain in the head, for some hours after. The natives of *Jehanabad* seemed to feel a great dread of these visitations, by which, they told us, many had lost their lives; and we were given to understand, that they thought Mr. —— and myself must either be angels or *diables* not to have suffered more. A few nights after this catastrophe, a band of desperate fellows attacked a village near, in which part of our retinue had taken up their abode: falling on its sleeping inhabitants, sword in hand, they plundered and cut down all who had the courage to oppose them. Our gentlemen, on hearing the tumult, ran with pistols to the spot, but too late to save the lives of many. Three servants of the party, besides a number of women and children, had already fallen a sacrifice to these barbarians. One poor little infant was cut to pieces in its mother's arms. Unfortunately, no prisoners were made; for hearing European voices, they

immediately decamped, while the darkness of the night favoured their escape.

Being so near it, I took the opportunity to visit *Pilibete*, which appears to have been a place of some consequence. It is surrounded by a high brick wall, defended by ponderous gates. At the entrance of the town stands a handsome mosque, erected in memory of *Haffiz Ramut*. The scite of this mosque is a square of considerable extent, at each corner of which is a solid minaret. Ascending a flight of steps sufficiently broad to give a just idea of the magnificent interior, we passed under an arched gateway into a spacious court paved with grey marble, having arcades of the same on either side. The central building was a solid square, entered by three arches from the front, surmounted by domes, with a small minaret at either corner. The inside of these domes are elegantly and tastefully painted to represent various flowers in their richest and most brilliant tints. A *mullick*, whom we met in the town, gave us much intelligence respecting the place; and in the course of conversation I learned how the village apothecaries are remunerated for attendance on the poor. The head man of each village contracts with any Brahmin skilled in the use of drugs, to pay him eight annas (which is the half of a rupee) a year, for as many villages as are under his controul; and this *mullick* assured me

that a native physician, (*hakime*, as they are called,) then residing at *Pilibete*, by this mode alone realized a regular income of a hundred and fifty rupees per annum.

The town of *Pilibete* is celebrated for the manufacture of a strong coarse kind of cloth, made from hemp, which grows on the adjacent hills; and a very pure kind of lime called *chunam*, with which, buildings are faced to represent marble; and so complete is the deception, that even the touch scarcely convinces the inquirer that it is not marble. This district is full of wild elephants; numbers of them are caught annually in pits dug for that purpose. We saw a large male elephant brought in between two decoy ones, which are always females. They preserve their ascendancy by pushing him with great violence from one to the other, until the poor animal is so bewildered that he does not know which way to turn, and so becomes an easy conquest.

Pilibete is also a great mart for timber, which finds a ready sale at *Bareilly*. This accounts for the roads from hence to that city being so dreadfully cut up. They appear to cultivate *rice* and *paddy* at the foot of these hills, where the ground is occasionally overflowed. The etymology of the word *paddy* is so extraordinary, that I cannot avoid mentioning it. The grain so named somewhat resembles rice, but

more so tapioca. By the natives it is called *dahn;* but having originally been given to our troops in Bengal instead of money,—which *pay*, in the language of the country, is termed *poddy*, —it has, in the course of time, been converted into the word *paddy*, by which these fields are now almost as generally known as by their original name of *dahn*. Many subversions of the same kind have crept into the oriental languages, which often occasion ludicrous mistakes.

I observed here a few patches of the bamboo plant, which proved the springy nature of the soil. There is a noble dock-yard at this place, in which they were at this time building some trading vessels of large dimensions; while an immense number of people also found employment in the repair of a magnificent bridge of ancient structure, across the river *Ram Gonga*, which runs through the heart of the town.

About the middle of June we returned to *Bareilly*, and remained in a good bungalow until the 17th of July. This was the hottest season that had been known for years. The rain, which usually begins to fall about the 20th of June, did not commence until the 7th of July, and then it came down in torrents. Our party now separated—the commissioners for their residence at *Futty Ghur*, and we, to return to *Meerat*. The heavy rain that had fallen rendered the road so

slippery; that at one place the poor horse which drew the gig was fairly tripped up, and lay for some seconds on his side, so much alarmed, that although a fine high-spirited Arab, he had not courage to move from this perilous situation; and was only relieved by being completely unharnessed. We had fortunately several attendants near, who dragged the carriage for about fifty yards into a more even road, which gave the horse time to recover himself, for he trembled like a human being. This incident delayed us so much, that it was near two o'clock in the day before we reached our tents at *Sickerry*. After being so long exposed to a scorching sun, I was delighted to see that they had pitched these tents under the shade of lofty trees by the side of a large pond. So cool and refreshing was it, that I thought with regret on the prospect of quitting it so soon. How many circumstances, trivial in themselves, serve to convince us that we know not what is best for us. About four o'clock the clouds foreboded an approaching storm; loud thunder rolled; the vivid lightning flashed; the angry waters would not be restrained—they burst their bounds, and in an instant our tent was overflowed. No remedy appeared but patience. I felt thankful that it happened before it grew dark, for the night multiplies all horrors; indeed I have observed, that in every misfortune some consolation may

be derived, if persons would take the trouble to seek it; and I consoled myself also by thinking that it was too violent to last long—so, seating myself on a sofa *a la Turke*, I quietly awaited the event. The storm abated in about an hour; but the atmosphere still retained so much humidity, that I awoke in the night with most excruciating pain in one of my ancles; and on attempting to rise next morning, I had the mortification to find that I could not stand—indeed, that I had nearly lost the use of my limbs. With some difficulty I was placed in my palankeen, and (as much by water as by land, for the whole country was overflowed) conveyed to our next encampment. My palankeen was borne the greatest part of the way upon the bearers' heads, instead of their shoulders; and the horse on which my husband rode by the side of it, swam with him in many places. I consoled myself with the conviction of the bearers being an amphibious kind of animal, who, if the water did not actually run into their mouths, would paddle their way through.

In the rainy season, unless the weather is cloudy, it is intensely hot; and there is sometimes a complete stagnation of air. The myriads of insects that swarmed around, were sufficient to tire the patience of Job himself; when, to add to the miseries of this inauspicious journey, the bed and bedding came in completely

drenched—it had been deposited in a pool of water. Nor had I in my travelling baskets one suit of dry linen. Exposure to the sun, however, soon extracted all moist particles, and rendered every thing as it was before. This is an advantage in an eastern clime, which in Europe you have not; but no remedy was at hand for my swollen foot, which, without any appearance of inflammation, had become exceedingly painful; I was consequently obliged to pursue the journey in my palankeen. This was not accomplished without sundry inconveniences: either the torches were extinguished on a barren heath by a powerful gust of wind, or one of the torch bearers was disabled by a thorn which had penetrated his foot; or, finally, the palankeen bearers fell down on the brink of a lake, &c. Once the two foremost men actually fell in, and the palankeen came down upon the ground; but they soon shook themselves, and resumed their position.

Thus, after perils by land and by water, we at length reached *Meerat;* and I made up my mind, that the rainy season was not the pleasantest for travellers. A short time after our arrival there, the inhabitants were alarmed by three separate shocks of an earthquake, which continued a few seconds each. It commenced by a noise, as of heavy waggons travelling rapidly on a paved road immediately under the

house; birds that were in cages, flapping their wings, as if anxious to be free; doors opening, others shutting, without any person near them. I happened to be passing from one room to another, and was seized with such a sensation of giddiness in the head, and sickness at the stomach, that I was obliged to hold by a door-frame, still more unsteady than myself. In many places the earth opened, and several small huts were swallowed up; but, fortunately, the inhabitants had time to make their escape, and no lives were lost that I heard of. All this time the atmosphere was perfectly clear, and not a breath of air was stirring.

A

GUIDE

UP THE RIVER GANGES,

FROM

CALCUTTA TO CAWNPORE, FUTTEH GHUR, MEERAT, &c.;

WITH

THE CORRECT DISTANCES OF EVERY STATION,
AND WHAT THEIR PRODUCE.

A

GUIDE,

&c.

HAVING experienced both difficulty and delay, from ignorance of this navigation, and the different species of accommodation that each station offers to the voyager, the Author is led to believe that a correct statement of these particulars will not be unacceptable, particularly to those who, newly arrived in Bengal, may be under the necessity to make the voyage.

On his arrival in Calcutta, a young man is generally received into the house of some friend, or person to whom he brings an introduction; (a circumstance of great importance on his thus setting out in life;) but should he come unprovided with such recommendation, he is reduced to the necessity of resorting to a tavern; of which, although there are several in Calcutta, they are not considered a respectable residence, being for the most part dirty, unpleasantly situated, extravagant in their charges, and frequented chiefly by Europeans of the lowest class.

If in the King's service, a young man's first

step is to wait upon the brigade-major to the King's troops, (who resides in Fort William,) and report the date of his arrival; from which day his pay and allowances commence. The brigade-major furnishing him with a certificate to this effect, *his* recommendation will enable a gentleman so applying to procure quarters in the fort—a subaltern officer two rooms, a captain four; but as these apartments are not furnished, such accommodation is only of use to those who are destined to remain there for some time.

If he happen to be an officer in the service of the East India Company, he should apply in a similar manner to the town-major, who will furnish him with the necessary certificates and instructions. He will perhaps learn from him that he is posted to a regiment in the upper provinces of Hindostan, to which he is directed to proceed by water, and that he will by proper application get his boat expenses paid. The mode of making this application, with the consequent preparations for the voyage, it is my intention, in as clear a manner as possible, to point out. He must, in the first place, after having procured his certificate, repair to the auditor-general's office, and produce it, stating the orders he may have received, and requesting his boat allowance to the place of his destination; the half of which will be immediately given him;

and authority to draw for the remainder at a stated period.

There are but two kind of boats at the same time safe and commodious, and these are called, the one a pinnace, (or small cutter,) the other a budgerow. They are each drawn up the river by men called *dandies*, with another to guide the helm, named a *maunjie*. They each contain a bed-room at the stern, a sitting-room in the centre, and an anti-room in front towards the deck, the whole being surrounded by Venetian blinds. They are hired at so many rupees a month, according to the number of oars: pinnaces, from one hundred and fifty to four hundred and twenty rupees a month; budgerows, from ninety-seven to one hundred and seventy-six. Baggage-boats to accompany the above, from twenty-two to ninety-seven rupees a month. To a budgerow carrying sixteen oars, at one hundred and fifty-seven rupees a month, a baggage-boat would be required at thirty-five, and a cooking-boat at twenty-two, which are of sufficient size to encounter any weather, and at the same time afford ample accommodation for servants, provisions, &c. The best mode of procuring these boats is by application to Messrs. Barber and Co. at the Old Fort Ghaut, who will also furnish hands to navigate them, and become security for their not deserting, a circumstance by no means unusual on this voyage,

which may perhaps be attributed to the custom of advancing the half of their wages to them before they start, in order, as they allege, to enable their families to procure subsistence during their absence. Besides the security given by Barber and Co., I should recommend that a clashee be engaged as a servant to keep guard over, and expedite their movements on the voyage. This man will also be found useful in procuring supplies from the several bazaars *én passant*. Some other preparations are also necessary, such as poultry, a few fat sheep, a couple of milch goats, (whose milk in this country is free from any particular flavour, and in tea is infinitely preferable to cow's milk,) tea, sugar, a quantity of hard biscuits, bread, cheese, &c. This latter article is not manufactured in India, but may be procured in the China Bazaar at Calcutta, fresh from England, at a moderate price, sometimes even under prime cost. The pine-apple shape is the best for keeping; and it should be kept in a common earthen jar, with a wet cloth tied over the mouth of it.

The voyage from Calcutta to Cawnpore is generally considered to occupy a space of three months; to Futteh Ghur a week longer; and to Ghur Moktasir Ghaut, near Meerat, twenty days more.

Embarking from Calcutta during the months of March, April, or May, it will be necessary

to surround the budgerow with tatties, or blinds, made on a bamboo frame to fit the windows, covered with the fibrous roots of a sweet-scented grass called cus cus, which will last the voyage, and by being watered from the top of the budgerow, render the apartments cool and comfortable. Although these roots are firmly wove together, they by no means exclude the light. Of an evening, after the sun is set, they are removed entirely, and replaced in the morning. The hot wind seldom blows so violently as to require them, except from about nine o'clock in the morning until sun-set: the hottest time is from twelve o'clock until five in the afternoon. The clashee will procure these tatties, and is the proper person to superintend the watering them, &c. If you have palankeen bearers on board, they ought to assist.

A small book, called Hadley's Grammar, (which can be purchased at any bookseller's in Calcutta,) is also a necessary appendage to prevent being imposed upon by the representation of any servant who may speak a little English, and thereby gain an ascendancy over his master to the prejudice of the rest. These men are frequently met with in Calcutta, and are always ready to serve a new comer; but they are generally people of low caste, and not to be depended upon.

Leaving Calcutta with the tide, you generally

reach a place called *Bally Nuggur* before it turns, unless indeed the wind blows strong against you. This place is inhabited entirely by natives. Here you cast anchor, and remain until the tide serves again; and having passed the Danish settlement of *Serampore*, the French one of *Chandanagore*, arrive at that of the Dutch called *Chinsurah*, where you encounter the second tide. You may indeed, if you are fortunate, reach a place called *Banse Bareah*, which is two hours farther; but here nothing is procurable except provision for natives. The boats are moored at sun-set, and unmoored at sun-rise, it being dangerous on account of shoals to travel after dark. When you come too, for the night, (which it is adviseable on many accounts to do before sun-set,) the boatmen cook their victuals; which operation is performed on the shore by means of small stoves, formed from a loomy kind of earth of which these banks are composed. Their cooking utensils are not cumbersome: *one* large brass, or iron pot, serves to boil rice for all of the same caste, while each man carries his brass platter, and *lota*, of the same material, to drink out of.

It is usual to start the boats at day-break, but they manage it so quietly as not to disturb your repose.

Sook Sangor is the next place, and is about seven hours from *Banse Bareah;* from hence you

may with ease reach *Ballypore* by sun-set. Milk may be procured at all these villages, and some kinds of vegetable; but no poultry or eggs, except where Mussulmen reside.

Start at day-break next morning, and in eight hours you reach *Culna*. From thence to *Mirzapore* is five hours farther, where you had better remain for the night, and may procure all sorts of provisions. This place contains many Europeans, and is celebrated for the manufacture of carpets, printed chintz, &c. Purchase *punkahs* here.

From *Mirzapore* to *Nuddeah* is seven hours; from *Nuddeah* to the entrance of the *Jalingy* river, an hour and a half; from the *Jalingy* to *Stuart Gunge*, three hours.

From *Stuart Gunge* to a small village called *Meahpoorah*, six hours; and from thence to *Chandpoorah*, six hours. This latter is a miserably poor place; it is therefore better to stop at the first good bank for legowing upon after quitting *Chandpoorah;* of this, the mangy or captain of the crew will inform you. It is always desirable to keep him in good humour, by attending a little to his advice, as on him depends in a great measure both your expedition and comfort on the voyage.

From *Chandpoorah* to *Augur Deep* is ten hours good pulling, oftener twelve. The river between these places winds so much, that it takes nearly

a day to arrive, where the distance in a straight line would not be above three miles.

From *Augur Deep* to *Dewarrah Gunge* is four hours; from *Dewarrah Gunge* to *Cutwah*, eight more.

From *Cutwah* to *Plassey* (the scene of Lord Clive's victory over the *Bengalees*, which first gave us footing in the country), is nine hours. This is a fine sporting country, but dangerous on account of tigers.

From *Plassey* to *Satan Gunge* is twelve hours; *Satan Gunge* to *Rangamutty*, four hours; *Rangamutty* to *Berhampore*, eight hours. This is the nearest station to Calcutta which contains European soldiers, except the artillery cantonment of *Dum Dum;* but that is ten miles on the other side Calcutta, and inland. *Berhampore* contains besides a King's regiment of infantry, one or more battalions of seapoys, and is famous for sundry manufactures, which they bring to the boats for sale; such as stockings, silk handkerchiefs, &c. There are, besides, two shops kept by Englishmen, which are well supplied with articles from England of all description, sold at the average of a rupee for a shilling. The officers' barracks are about two hundred yards inland: they are handsome, and regularly built, forming a square, one side of which fronts the river. The bank on which they stand is high, sloping, and turfed to the water's edge, with

here and there a flight of stone steps for the accommodation of passengers. The parade runs along the edge of it. This station is commanded by a general officer, to whom you are expected, through his brigade major, to report your arrival, and ask his orders; and in like manner report *progress*, as it is called, at every military station upon the river, and also to the adjutant of your regiment, wherever that may be.

From *Berhampore*, the city of *Moorshedabad* is about seven hours tracking, although by land the distance is only seven miles. The river at this place is low at all seasons, and the numerous boats *legowed* to its banks contribute to impede the voyager. The boat's crew provide themselves here, with rice for their voyage, it being very plentiful in this part; and the higher they proceed up the country, the more scarce, and consequently dearer it becomes. Sugar is also remarkably cheap at *Moorshedabad*.

A little beyond this city is the entrance of a small river called the *Kattaghan*, which it is adviseable to pass, and to fasten your boat on the opposite side, the inhabitants of *Moorshedabad* not being famed for honesty.

From hence to *Kissenpoorah* (a small village) it is six hours; from *Kissenpoorah* to *Jungypoor* six more. At the latter is a manufactory for silks, under the control of the commercial resident.

From *Jungypoor* to *Sooty* is six hours.

To *Kusseinpoor* six more.

From *Kusseinpoor* to *Mohun Gunge*, nine hours; and from hence to the entrance of the Ganges, three hours more.

Having now quitted the *Baugharetty* or *Cossimbazar* river, you proceed by the left bank of the Ganges, without seeing more than a few scattered huts, until sun-set.

From hence to *Radge Mahl* is seven hours. Here the ruin of a magnificent palace, formerly belonging to the Rajah, may be seen; and here, every day about noon, the postmen from East to West meet, and exchange their despatches, which affords the traveller an opportunity of communication either way. Bread, vegetables, kid, (which is a great delicacy in this country,) fowls, eggs, fruit, and charcoal, are found here in great abundance. The inhabitants sell also marble slabs to press paper, carved into various shapes. This is almost the widest part of the river, and in the rainy season has the appearance of an ocean.

From *Radge Mahl* to *Sickerry Gulley* is fourteen hours. This is a station for invalid seapoys, with a small bungalow belonging to the superintending officer of these establishments. This part of the country abounds with beasts of prey. *Radge Mahl* is the nearest approach that the river makes to that ridge of mountains which runs

in a north-west direction from Calcutta, and are called the Radge Mahl hills.

From hence you quickly pass the small village of *Saabad*, and in two hours more that of *Gunga Pursaad*. Here it is adviseable to *legow* for the night, as you will not find so good a place for many miles. The finest honey in India is to be procured here, and very cheap. From *Gunga Pursaad* to *Sickerry Gully* is about five hours' tracking. This is a Hindoo village, and nothing to be got except milk.

The next village of any consequence is *Pier Ponty*, which you ought to reach in twelve hours.

From *Pier Ponty* to *Puttal Guttah* is a hard day's pull; but there is generally a breeze of wind near the hills, which carries the boat forward in opposition to the stream.

The next place is *Col Gong*, which you *may* reach about sun-set on the following day. It contains a good bazaar, and the houses of several European officers of the Company's service who reside here upon their pensions, besides one or two indigo planters.

Move forward at day-break the following morning, about ten o'clock you will pass a *nullah*; and at three reach the populous village of *Boggliporé*. This is a station for seapoys commanded by European officers; a judge, collector, &c. A peculiar description of cloth is manufactured here, which takes its name from

the place. It is adviseable to remain at *Boggli-pore* for the night. The best ghaut to legow at, is called *Bibbee Gunge.*

Cast off the boats at day-break, and towards evening you will reach the village of *Chea Cheraigne.*

About ten the next morning you will pass the *Jinghira* Rock, about half-past one the Gurgut *Nullah,* and at sun-set find nothing but a patch of sand to legow upon; it is therefore adviseable to stop at the first good ground you meet with, after passing the *Nullah.*

The next place is *Pier Pahar,* where the stream runs so strong, that unless you have a breeze to stem it, you will not reach *Monghir* until seven or eight at night. At *Monghir* are some curious hot springs, and many other things worth seeing. It is a large station for invalid seapoys, commanded by a general officer. Birds of beautiful plumage are offered for sale, but they will not live away from their native hills.

Pass the end of two *nullahs,* and come to a village inhabited by seapoy pensioners, near *Soorage Gurrah.*

From *Soorage Gurrah* to *Bareah,* which is a good legowing place, may be done in about seven hours.

From *Bareah* to *Deriapore* (twenty koss from *Monghir*) will take the whole day: it is better to legow before you arrive there, as a koss or two beyond it, you will find nothing but sand.

Pass a bungalow at *Sennaar*, and come too at the village of *Bar*, about four koss farther, where, as there are Mussulmen inhabitants, many articles of consumption are procurable. The water about *Bar* is shallow, and the current rather strong.

About six miles from *Bar* is an indigo factory.

Pass *Bidapore*.

From *Bar* to *Patna* is full twenty-four hours.

From *Patna* to *Dinapore* about eight hours.

At *Seerpoor*, a little beyond *Dinapore*, the boat's crew lay in a stock of rice for the remainder of the voyage.

Pass the Soane River, which is famous for beautiful pebbles and fine clear water, to *Cheraigne*, *Wilton Gunge*, and *Chuprah*.

From *Chuprah* to *Revel Gunge* is three koss and a half, a good legowing place.

Pass the mouth of the *Deewah* River, and reach Berhampore Ghaut by sun-set.

Pass the village of *Berreah*, and come too for the night at a small place on the right, about two koss beyond it.

About eleven o'clock the next morning pass *Bulleah*, and reach the fort of *Buxar* in the evening. At Buxar it is necessary to wait on the commanding officer.

Pass the *Caramnassa* River to the village of *Chowra*.

From *Chowra* you proceed to *Arampore*, and

from *Arampore* to *Ghazipore*, which is a large military station. Report your arrival to the commanding officer.

From *Ghazipore* you come to *Zemineah*, *Chursapore*, and to an indigo factory at *Danapoora*; in twelve hours.

From *Danapoora* you *may* reach Sidepoor in seven hours; to the end of the *Goomty*, (or winding river,) in two hours more; *Kytee*, in one hour; and *Kataroury*, in two hours. This place is a koss and a half (about three miles) from *Bulwar* Ghaut.

Move next morning at six o'clock; you will pass Bulwar Ghaut about nine; a small brick town named *Kylee*, about two; and reach *Radgo Ghaut*, at *Benares*, in the evening, in good time to legow.

From *Benares* to opposite little *Mursapore* takes about three hours fair tracking; and to the cantonment at *Sultanpore*, (or chutah Calcutta,) nine hours more.

From *Sultanpore* to the fort at *Chunar*, six hours.

From *Chunar* to *Badsulah*, (on the other side the river,) ten hours.

From *Badsulah* to *Kutchwah Ghaut*, six hours.

From *Kutchwah Ghaut* to *Mirzapore*, seven hours.

From *Mirzapore* to *Jehangeerabad* is three hours.

From *Jehangeerabad* to *Bahaderpoorah*, five hours and a half.

From *Bahaderpoorah* to *Charracoar*, five hours.

From *Charracoar* to *Diggah*, (distant only ten koss in a straight line from Mirzapore,) five hours.

From *Diggah* to *Barrarie*, seven hours.

From *Barrarie* to *Tellah*, four hours.

From *Tellah* to *Sersah*, ten hours.

From *Sersah* to *Dumdumaye*, three hours.

From *Dumdumaye* to *Derah*, twelve hours.

From *Derah* to the fort at *Allahabad*, seven or eight hours, if the wind is not against you, and the water calm; but the stream in this part is very strong, and the river in many places very shallow; it is therefore adviseable to land on the *Jumna* side of the fort, and proceeding across the promontory in a palankeen, sending the boats round to a place called *Taylor Gunge*, which will take them nearly a day to accomplish. At *Allahabad* supplies of every description may be procured. Here it is necessary to wait upon the commanding officer in the fort, and report your name, rank, and destination.

From *Taylor Gunge* to *Ramohowdah*, (ten koss by land from *Allahabad,)* will take ten hours.

From *Ramohowdah* to *Jehanabad*, three hours.

From *Jehanabad* to *Acbarpore*, four hours.

From *Acbarpore* to *Konkerabad*, six hours and a half.

From *Konkerabad* to *Shaw Zadabad*, four hours.

From *Shaw Zadabad* to *Kurrah*, three hours. Muslin and cloth of the coarser kinds are manufactured here.

From *Kurrah* to *Mannickpore*, three hours and a half.

From *Mannickpore* to *Kerah Nugger*, six hours.

From *Kerah Nugger* to *Bunderpoor*, one hour and a half.

From *Bunderpoor* to *Nobusta* Ghaut, five hours and a half.

From *Nobusta* to *Ochree*, six hours and a half.

From *Ochree* to *Dalmow* the river is particularly shallow, and abounds in quick-sands; it is therefore almost impossible to say how long a budgerow will take tracking it, as the dandies are obliged to walk the greatest part of the distance up to their waists in water, and are frequently detained to push the boat off a sand-bank. If no such impediment should occur, the usual time is about eight hours.

From *Dalmow* you pass the villages of *Kutterah*, *Garassen*, and *Singpore*, on the left; while on the right stand those of *Kosroopore*, *Hajipore*, and *Adempore*. Reach *Rowaadpore* from Dalmow in twelve hours.

Rowaadpore to *Buxar* and *Dorcah Kerah*, in seven hours.

Doreah Kerah to Sooragepore, three hours.

Sooragepore to *Nuseeb Ghur*, ten hours. At the latter is a large brick house built by General Martine, a Frenchman. He had another large house at Lucknow, and a fine estate near it called *Lac Peery*, which means a thousand trees. On this spot he erected a superb palace and tomb: the latter he soon after occupied. He was a man of low origin, great abilities, and made immense sums of money by various speculations. He came to India an adventurer, was formerly a general in the Mahratta service, but latterly a general merchant. His character was most eccentric; he caused two centinels of wood, the height and size of men, dressed in the uniform of a British artilleryman, to be placed on either side his tomb, where a lamp is kept constantly burning. He has directed by his will that the house at *Lac Peery* should be at the service of any European gentleman, or lady, to reside in for *one* month at a time, but no longer. It is in charge of the officer commanding at Lucknow. A large sum of money is also bequeathed to his native city of Lyons, in France. The origin of this man's fortune is said to have been collecting dead leaves, and selling them to the natives for fuel.

From *Nuseeb Ghur* to *Madarpore*, seven hours.

Madarpore to *Jaugemow*, three hours.

Jaugemow to the east end of *Cawnpore*, five hours.

Cawnpore is the largest military station, and depôt in the upper provinces, or indeed on this side of India. It is six miles in extent, and contains excellent accommodation for ten thousand troops.

From *Cawnpore* to *Betoor* takes twelve hours. This place is a station for civilians, who manage the revenue and judicial departments at Cawnpore, from which it is distant about twelve *koss*. It is celebrated by the Hindoos as one of their most ancient places of worship, and is therefore resorted to, at particular seasons of the year, by an immense concourse of people, who line the banks of the Ganges for many miles.

From *Betoor* to the village of *Dyepore* is about twelve hours. Here is a bungalow and an indigo factory.

Dyepore to the entrance of the *Ram Gonga* river, is twelve hours.

To *Singerampore*, twelve more.

Singerampore to *Futty Ghur*, twelve hours—that is, from sun-rise to sun-set.

From *Futty Ghur* it is about twenty days' tracking to *Ghur Moktasir Ghaut*, (the nearest point at which a boat can approach Meerat.) Pass many small villages, but no place worthy notice until you reach the large brick town of

Kurrah, about the second or third day from *Futty Ghur*.

Remember to lay in a stock of supplies for one month before you leave *Futty Ghur*, as nothing more can be got until you arrive at Meerat.

From *Kurrah*, two or three hours brings you to *Sooragepore*, a small Hindoo village.

Sooragepore to *Budrowlee*, eight hours. This is capital legowing ground, except that the banks are low, and a number of alligators are generally to be seen upon them; a great variety of water-fowl frequent also this part of the river, particularly wild geese, in such flights as often to darken the atmosphere.

From *Budrowlee* you pass an uninteresting country to *Oolye Ghaut*, and from thence to *Heronpore*.

From *Heronpore* to *Kirkawara*, near which place much wheat is cultivated.

Kirkawara to *Ram Ghaut*, where there is a superb palace built by the *Rajah* of *Jyepoor*. Hindoos flock here in great numbers at stated periods of the year to make offerings to the Ganges, and perform ablutions. *Ram Ghaut* was formerly the resort of *Scindia* and the Mahratta chiefs. The palace is built upon a rising ground, about a hundred yards from the shore; it fronts the river—is surrounded by lofty trees. At the bottom of the garden is a flight of stone steps, upon an extensive scale, leading into the

river. The town appears flourishing, and is built down to the water's edge.

A number of projecting banks impede the progress of the navigator until he reaches *Anopsheer*, which is considered about half way between *Futty Ghur* and *Meerat*.

The shores now assume a more pleasing prospect: luxuriant pasture, with numerous herds of cattle feeding on it, relieves the eye; and the adjacent country appears well wooded.

The village of *Ahar* contains some good brick houses, and a handsome *Ghaut*; but the river near it is very shallow.

At *Bussy Gusserat*, the next place of any consequence, there is capital legowing ground; and farther on, a village called *Sukerah Telah*, a great mart for trade.

To *Sukerah Telah* succeeds the village of *Poote*, where some Hindoo places of worship render the scene peculiarly picturesque. The most striking feature is a spacious flight of stone steps, highly ornamented, and shaded by trees down a sloping bank to the water's edge.

From this place to *Ghur Moktasir Ghaut*, is not more than a day's tracking.

Meerat lies about forty miles inland from *Ghur Moktasir Ghaut*.

VOCABULARY

ADAPTED TO THE TOUR.

Arampoore—*Aram* means ease, and *poore* a village.

Bungalow—is a cottage ornee.
Bunyah—a man who sells grain in a bazaar.

Charpiah—a bedstead without posts or tester.
Conjy—rice boiled in water.
Cummerbund—a breadth of cloth round the loins.

Dak—travelling post with relays of bearers.
Dakoity—banditti.
Deen—religion, or light.
Dock—a shrub with large leaves and thick stem.

Fakeer—a mendicant priest, either Mahometan or Hindoo.

Gold mohars—a gold coin, value two pounds English.

Jow jungle—underwood, brushwood.

Khan—a nobleman that collects the royal revenue, and raises militia regiments.

Kinkob—any silk that is brocaded with silver or gold.

Koss—two thousand six hundred ordinary paces.

Legow—to make fast a boat.

Mirza—a prince.

Moolah—a Mahometan priest.

Mullick—an elder. So great respect have the natives towards these, that if they wish to pay you any particular compliment, they say, "Ap mullick hi," which is, "You are an elder;" meaning to infer, that you speak, or act, like an elder.

Nullah—a stream of water.

Pahar—a hill.

Pice—a small copper coin, which differs in value under different governments. What they call the *pukkah pice*, is about three halfpence English: three *cutchah pice* go to one *pukkah*. They have also some shells called *cowries*, which pass for coin of a still inferior value. From these also a very beautiful paste is made, that is often put on the inner walls of apartments to imitate alabaster.

Punkah—a fan made of the leaf of the cocoa-nut tree, painted in gaudy colours; or any machine that causes a circulation of air.

Ranee—the wife of a Rajah.

Salaam—an obeisance made by looking on the ground, and touching the forehead with three fingers of the right hand.

Shaw—a king.

Shaw Naumeh—a celebrated heroic poem, written by Ferdausi, a Persian poet.

Sissoo—a timber which resembles mahogany, of which there are immense forests in India.

Tusleem—the salaam repeated three times following.

Zemeendar—a landholder, answering to our gentleman farmer.

Zenanah—women's apartments.

N. B. When a native of India writes to a superior, it is always upon paper spotted with gold.

VOCABULARY

ADAPTED TO THE VOYAGE.

Badul—thunder.
Bhallu—sand.
Bullow—call (any one.)

Chelli jow—Move quickly.

Daal—an oar.
Daal mokoof kur—Stop the oars.
Daal kench—Pull the oars.
Dandies—boatmen.
Douccra naar—another boat.

Geah—gone.
Goleah—the steersman.
Goon—rope fastened to the mast-head, by which they tow the boat.
Gungah—the Ganges.

Howah—wind.

Jeldi—quick.
Jure ko paunee—strong stream.

Kinnary—the shore.
Koldo—to open.
Kutchaar—a steep overhanging bank.

Legow—fasten.
Luggee—long bamboo poles used to push off the boat.
Lungur—an anchor.

Mastule—a mast.
Mhangy—captain of the boat's crew.

Naav—a boat.
Naav koldo—Unmoor the boat.
Nullah—a stream.

Outah—coming.

Pankah—a muddy beach.
Paul—a sail.
Pawnee, bursna, lugga—It's going to rain.

Ro—Stay.

Soono—Do you hear?

Tufaan—a storm.

THE END.

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Binding 25/1/80 1-3-80
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Returned 18/11/98
DIGITIZED
15 DEC 2016
Digitized with financial assistance from the Government of Maharashtra on 05 October, 2018